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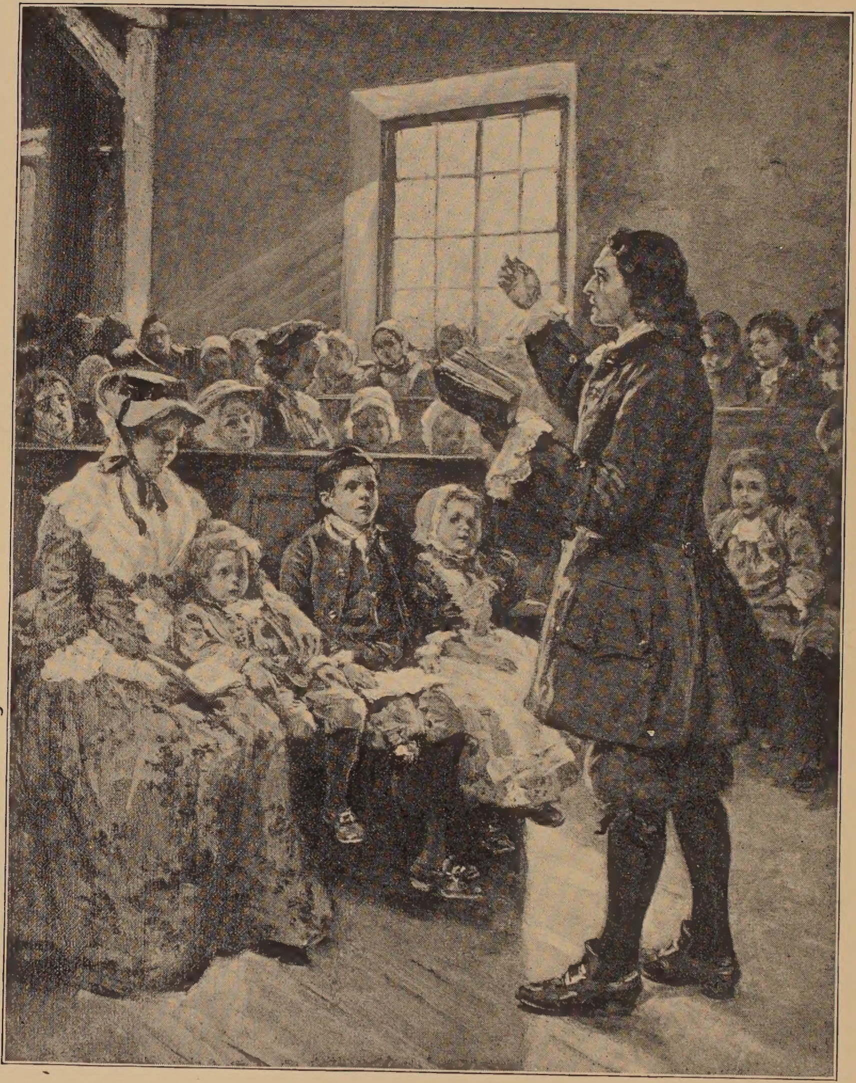
To Professor [illegible],
With the regards of
the writer.
Myerstown, Pa., August 11, 1930.



TEACHING THE CATECHISM
(Courtesy of the Ladies' Home Journal)

EIGHTEENTH CENTURY REFORMED CHURCH SCHOOLS

Part XXXV of a Narrative and Critical History
Prepared at the Request of
The Pennsylvania German Society

FREDERICK GEORGE LIVINGOOD, ED. D.
(HARVARD)
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Chestertown, Maryland

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INTRODUCTION

THE book that is herewith presented to the reader hardly needs an introduction from my pen. It speaks for itself. It is written by one who is an educator by profession, thoroughly familiar with his subject and, as a result, it is so thorough and reliable in its statements that it excites our admiration as well as our gratitude.

Dr. Livingood was well qualified to write on this subject, both by descent and training. Being descended from a Reformed ancestry and himself a member of the Reformed Church of the United States, he brings to his study so much enthusiasm and interest that their result is clearly visible on every page. Everywhere he traces with great care and accuracy even the smallest details of the interesting history of the Reformed church schools. On the other hand, his technical training in the general field of education has fitted him to select items that are interesting and emphasize aspects of history that are important.

The book appears at a most opportune time, when there is a greater interest in the subject of religious education than existed ever before and when the church feels more than ever her mission to develop her educational agencies. It is well to have brought before us, in such a study as this, the broad background, against which the subject of religious education assumes a new importance.

There are two features which distinguish this study of the church schools of the Reformed Church during the eighteenth century. The first is the thoroughness with which the subject is treated and the second, the wide scope which the subject assumes under the author's treatment. It is clear that he was not satisfied with quoting merely what other writers had said on this subject. He made his study depend throughout on original records. It is probably the first time in the history of the Reformed Church in the United States that a historian has taken the trouble personally to visit all the churches involved in the study and search for and study all the original church records, on which such a study should be based. With great patience and success the author has dug up the original sources and has studied their contents with excellent results. Here we have brought together for the first time a survey of all the Reformed churches in existence during the eighteenth century in Pennsylvania. To make this survey was in itself a worthwhile undertaking, but to make the contents of these records available for the history of the church schools was still more important.

It now appears from the survey of the author that there were at least 188 Reformed churches in existence in Pennsylvania during the eighteenth century, a larger number than was ever brought together before, and that at least 124 of these churches had church schools during that period. Only those were listed where definite evidence of church schools was at hand. There were probably others for which the evidence will be recovered later. These results are significant and important.

This study has also revealed the names of a great many parochial schoolmasters. More than one hundred have been listed and located in the various churches. Many of these schoolmasters were real heroes who labored under great difficulties and handicaps. They have never received the credit that was due to them. They did a valuable work for their day and generation and fully deserve to be rescued from oblivion. Many of them appear here for the first time in print. The ministers who presided over the churches have long been known, but the schoolmasters, who ably supported them in their work, no previous historian has brought to the fore.

There are also separate chapters in the book which deal with the curriculum and methods of instruction in vogue in the Reformed church schools, with organization and school support, with separate schoolmasters and school buildings. On all these subjects welcome and interesting light is thrown by the sources which the author has made available for his study.

In short, we have here a highly valuable and readable study of a much neglected side of colonial church life. It is thoroughly documented and presented in all its aspects. It has opened a new chapter in colonial history, which we hope other historians in sister denominations will soon feel inspired to explore still further. Indeed, even for the Reformed Church this ought to be only the beginning of still more extended research. New schools and new schoolmasters should be brought to light, together with other details of parochial instruction. But the author has blazed the way. His study is a model of research and will always remain a substantial contribution to a most interesting aspect of colonial church life.

Auburn, New York, March 31, 1930.

WLLIAM J. HINKE.

PREFACE

THIS study of German Reformed Church education in Pennsylvania during the eighteenth century aims to show the extent of the parish schools of the German Reformed Church, as well as to present some related factors of the movement.

It is considered by the writer that there is a need for such a study in the history of education, since no comprehensive history of education in Pennsylvania, or of any other State, can be written until such special studies have been made. Only two such special studies have been made of eighteenth century education in Pennsylvania. This study is also necessary due to the fact that many historians tend to omit the German Reformed Church entirely in writing about religious denominations and educational work in Pennsylvania during the colonial period. Adequate credit is usually given to the Lutheran denomination by practically all historians, and the uninformed reader of history is led to believe that education among the Germans of Pennsylvania during the eighteenth century was largely Lutheran. It is believed by the writer that comparison of the extent and influence of German Reformed Church education with that of the Lutheran Church, once a similar study is made of Lutheran education, will show that the German Reformed Church was in no way inferior to the Lutheran Church in matters of education. A third reason why it is believed that this study should have a place in the history of education is the fact that during the present period, when public education is so important, we tend to overlook the part played by religious bodies in the early educational history of America.

The material consulted in this study was found in churches, historical society libraries, and in the libraries of individuals. The church records consulted included records of births, confirmations, marriages, and deaths; minute books; financial transactions, including account books, receipts, orders, and financial statements; deeds, letters, and printed materials. In the libraries were found church documents, transcripts and translations of documents, local history, biography, textbooks, and newspapers. Deeds for church property were consulted only as they appeared in collections of documents. Inasmuch as the German newspapers of the period have been already investigated by Professor James Owen Knauss in his Cornell doctorate dissertation, "Social Conditions Among the Pennsylvania Germans in the Eighteenth Century as Revealed by the German Newspapers Published in America," newspapers were consulted only incidentally as they appeared in the collections of libraries or when added information was desired concerning certain issues reported in the above study.

The writer was led to undertake this study, first, by reason of interest aroused in the educational work of the early Pennsylvania Germans as the result of an investigation of this subject in 1923. The investigation showed the possibilities of this phase of educational history. The second reason, purely personal, is a keen interest in the history of the Pennsylvania Germans, inasmuch as the writer is affiliated with the Reformed Church and is a descendant of one of the early Pennsylvania settlers, Johann Jacob Lowenguth, who arrived in New York in 1708, but who later migrated to the Tulpehocken region of Pennsylvania in 1728.

The preparatory work of this study was conducted in 1923-1924 in making a study of the work of the German Reformed Church in education as revealed in secondary sources. On the basis of the study of secondary sources, churches were located which were founded prior to 1800. Valuable aid was given by Professor William J. Hinke, Ph. D., of the Auburn Theological Seminary, Auburn, New York. Having located the churches founded during this period (the eighteenth) correspondence with ministers and with custodians of records enabled the writer to locate approximately and learn the extent of existing records. By reason of a tour, with the cooperation of ministers and custodians of records, the writer was enabled to examine personally the scant records of many of the churches. Not all records were available for examination. Some records could not be located, some records are known to have been lost or destroyed, while in some instances contact could not be made with the custodian of records. In some few instances, ministers and church officers would not make the church records available for examination, hence, only the data gathered from secondary sources can be presented for certain churches.

In the treatment of the educational development of German Reformed Church education by counties, the chronological order has been followed, listing the counties in the order in which the German Reformed

Church was founded in the several counties. In like manner, the churches are listed in chronological order of founding under each county. In chapter XII will be found the evolution of the educational work of the church during the entire century.

Among the special difficulties encountered in this study is the failure of churches to preserve documents, if documents were ever in existence. There is a conspicuous lack of adequate records covering the eighteenth century in practically all except two Reformed Churches. It would be a greater satisfaction to trace the educational development of the schools of the denomination if more documentary evidence existed. Many records are missing, or where records exist they consist for the most part of records of baptisms, marriages, and deaths. Such records shed but little light on the development of education. Many of the congregations, as well as individual pastors, kept very poor and indifferent records while apparently some kept none.

A tour of the Reformed Churches of Pennsylvania, established in the eighteenth century, revealed the fact that there is a lack of uniformity in the care of documents. Church records were found in the care of ministers, officials of the churches, sextons, Lutheran ministers where the church happened to be a union church, in the care of old families of the churches, in bank vaults, in libraries, or in the churches, buried under old hymn books, library books, and antiquated and discarded Sunday School literature. The care of these valuable documents has varied from the best to absolute indifference, even to the extent of not knowing the whereabouts of the documents. In some cases neither minister nor church officers knew of documents which are in existence and which were consulted in this study. Documents were examined that have been proclaimed as lost, while in other instances documents referred to in comparatively recent years have disappeared. In some congregations the continual transferring of documents of the church to some newly elected church officers has resulted in scattering the documents of the congregation throughout the entire community. The documents of some churches were readily accessible while in other instances the ministers and officers of the church have surrounded themselves by such formality that the documents were almost inaccessible, while others were totally so. This study has revealed the necessity of some uniform plan of caring for and preserving the valuable church records of the eighteenth century.

Some churches have been known by a number of different names at different periods of their history. Even today some of the churches bear two or three names, in addition to one or two non-used names. This has tended to confuse. Again, many churches were not affiliated with Coetus, due to petty differences or because they were served by ministers not recognized by Coetus. In the case of such churches, where no report was necessary to a higher body and where the so-called minister might be less educated than the ministers associated with Coetus, records were limited to a minimum. Such records consist for the most part of baptisms, marriages, and deaths, with little other information to trace the history of either the church or the school.

One of the best sources of information concerning the schools of the German Reformed Church during the eighteenth century is Dr. William J. Hinke's translation, "The Minutes and Letters of the Coetus of Pennsylvania, 1734-1792." The value of this work can be noted in part in the gradual decline of the number of schools recorded following the year 1793, due to the fact that the reports to the Holland Church were discontinued after 1792. It was not until 1817 that the Synodical Minutes made their appearance, and in 1818 the reports concerning schools were resumed. The reports concerning schools, as given in Coetus minutes, are incomplete and lack in being specific. The reports are not continuous and do not give a complete picture of the schools. The ministers as a rule had several churches in a charge and more often reported the number of schools and total enrollment of pupils for the charge, without specifying to which church a school might be credited. In one year's report a school is cited for a specific congregation and then the mention of a school is omitted for several years, only to have a school appear serenely in later reports as if it had been conducted during the entire span of years of which no mention is made in the minutes of Coetus. The incompleteness of Coetus records may be due in part to the fact that meetings were held at different places in different years, and it probably was impossible for ministers to attend, due to distance, unsettled conditions of the country, or other factors. Again, ministers may have failed to report all of the churches in their charges. In some instances, where names like Tulpehocken, Goshenhoppen, Heidelberg, and Cocalico are cited it is difficult to determine which congregation is meant, since several congregations bore these names; hence the necessity of deducing from the context and in the light of additional historical data, which congregational school is intended. In instances where the congregation could not be absolutely identified, the information relative to schools has been merely cited under one of two congregations but no credit is given to the congregation for a school, the citation being merely for the purpose of showing that such a school was being conducted by some one Reformed Church congregation during the years mentioned.

Comparatively few church schools will be noted in the counties that constituted the frontier during the period under discussion. This is due to the fact that the churches in these counties, in most instances, were founded comparatively late in the century, and also is due to the hardships attendant upon the life of the people in the frontier counties. Here the demands of food, shelter, clothing, and the comforts of home had to be met first. Another condition that militated against the founding of church schools was the diversity of religious beliefs and the differences in language in the newer settled regions. In these frontier counties the neighborhood schools made rapid strides.

Undoubtedly the writer has omitted churches that were founded prior to eighteen hundred, and likewise has failed to cite schools associated with churches of this period. In so far as was possible, however, both churches and schools are mentioned. The publication of this study will no doubt bring to light many of these churches and schools and subsequent revision of this study will correct any omissions and misstatements.

The writer wishes to express his thanks to Professor Arthur O. Norton, M. A., Lecturer in the Graduate School of Education, Harvard University, and to Professor William J. Hinke, Ph. D., Auburn Theological Seminary. To Professor Arthur O. Norton the writer owes his interest in the history of education. Thanks are due to Professor Norton for initial encouragement and guidance. By reason of the helpful criticism and continued encouragement of Professor Norton the writer is able to present this study. To Professor William J. Hinke, the foremost historian of the Reformed Church, the writer owes a great debt of gratitude, since it was the pioneering work of Professor Hinke in the field of eighteenth century German Reformed Church history that made available much valuable material. His criticism on aspects of church history, plus the numerous contributions to the writer of interesting bits of educational history which have been discovered in the study of church records, have been very valuable. Thanks are also due to Professor Hinke for his kindness in permitting the writer to have free access to the valuable collection of documents, transcripts of documents, and photographic material, the result of thirty-five years of investigation in the field of eighteenth century German Reformed Church history in Pennsylvania.

Thanks are due to the Pennsylvania German Society and the officers of the society. Through the generosity of the Pennsylvania German Society the writer is privileged to present this study. Special thanks are due to Ralph Beaver Strassburger, president of the society, for his interest in having this study included among the publications of the society.

To the Reverend John Baer Stoudt, D. D., Executive Secretary of the Pennsylvania German Society, the writer owes deep thanks for pioneering work in the fields of eighteenth century church history and church school history, as revealed by contributions to county histories and histories of churches. Thanks are also due for early encouragement and interest in having this study presented through the medium of the society publications, and finally, thanks are due for invaluable aid and counsel in presenting the study in its present form. Dr. Stoudt has carefully followed this work through the press. Without his advice on matters of detail, painstaking care, and general oversight, the present form of the study would not be possible.

To name all who have contributed to this study is impossible, hence the writer can only extend thanks in general to the many individuals, ministers and custodians of records, and to the librarians of university and historical society libraries who so graciously permitted the writer to consult collections of documents and printed materials, and who in many instances provided the writer with illustrative materials that appear in this study.

Finally, what the writer owes to his wife, M. Irene Kline Livingood, she will understand.

FREDERICK GEORGE LIVINGOOD.

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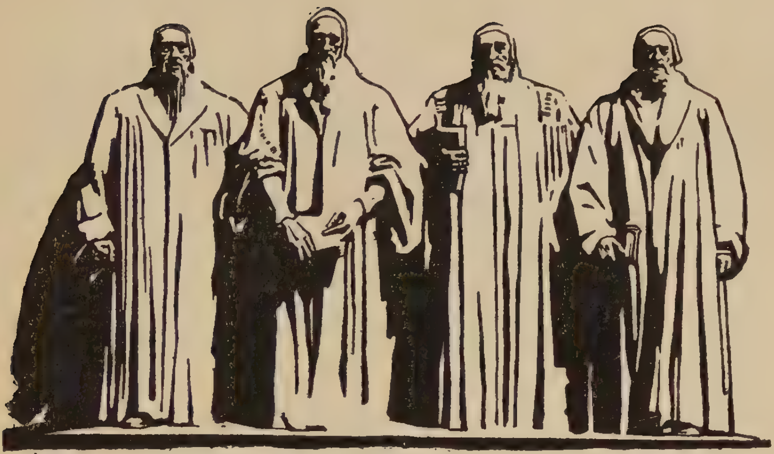

Farel, Calvin, Beze, Knox
The central figures in the Wall of the Reformation at Geneva

Chapter I

HISTORICAL BACKGROUND

THE Reformation period was, in relation to education, the northern aspect of the Renaissance, and laid great stress on the fact that liberty and reason lay at the basis of personality and individual achievement. In southern Europe the influence of the period served to turn minds toward the great masterpieces of the pagan period. The people in the north, however, had produced nothing prior to the time of Christianity, hence they turned to the Bible and to their patriotic writings. In either case the period was one of eager searching for the truth in manuscript and in the printed page.[1]

While the scripture was the great authority of the Reformation, this same movement demanded that authority be individually declared, not by the church, but by the interpretation of the individual in accordance with his needs. Individuals began to think for themselves and formed into groups. Creeds were evolved that cramped individuality for which the Reformation stood, and a trend developed back from the individual to the group.

Whatever may be the attitude of the individual toward the Reformation, there is no denying that it demanded an "enlightened people and an educated clergy," a common tenet of the two German Evangelical churches of Pennsylvania. Both believed that the Bible should be placed in the hands of the people, to be for each individual a guide and a help, hence there was unbounded faith in education, in order that the individual might be brought to an understanding of the principles of the church. An education sufficient to read and to understand the Bible was considered a necessary corollary of this period.

1521
1921
"HERE I STAND, I CANNOT DO OTHERWISE"
LUTHER AT WORMS

The schools of Saxony, Wurtenberg, and other German states were largely influenced by the Reformation period.[2] In the Palatinate the Universities of Heidelberg and Marburg became the centers of Reformed teaching, the latter institution being founded

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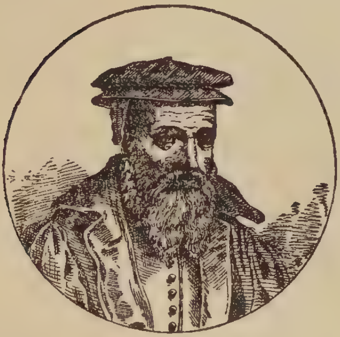
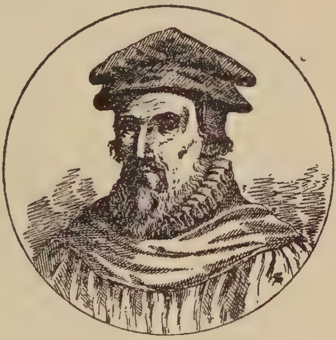
1. Jackson, Development of School Support in Colonial Massachusetts, p. 5.
2. Jackson, op. cit., p. 12.

by the Reformed in 1527.[3] At the former school Olevianus and Ursinus were prominent among the teachers.[4] There was an attempt to provide training in reading, writing, and singing for all, while the higher schools were designed to act as selective agents for the state and for the church. As a result, a general type of education came into being, the purpose being closely related to the church of the present and to preparation for the future life. With the formation of this attitude in education came also the close association of church and school, leading to the founding of both elementary schools and the schools of higher learning.


URSINUS


OLEVIANUS

Cubberly, in commenting on the influence of Calvinism calls attention to the fact that from the point of view of American education the most important development in connection with the Reformation was the rise of Calvinism, a program which demanded education for all. In 1618 the Synod of Dort ordered that:

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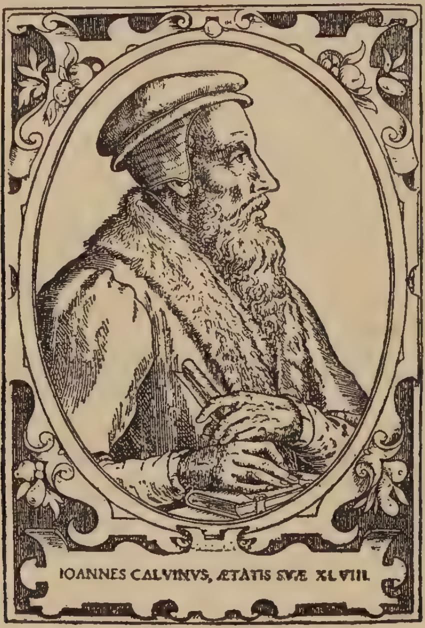
[3] Foster, "Calvinists and Education," Monroe Encyclopedia of Education, I, p. 499.

[4] Tombo, "University of Heidelberg," Monroe Encyclopedia of Education, III, p. 245.

[5] Cubberly, History of Education, p. 334.


IOANNES CALVINVS, ÆTATIS SVÆ XLVIII.

JOHN CALVIN

> "Schools in which the young shall be properly instructed in piety and fundamentals of Christian doctrine shall be instituted not only in cities, but also in towns and country places where heretofore none have existed. The Christian magistracy shall be requested that honorable stipends be provided for teachers, and that well qualified persons may be employed and enabled to devote themselves to that function; and especially that the children of the poor may be gratuitously instructed by them and not excluded from the benefits of the schools."[5]

Provision was likewise made that the pastors, as superintendents, were to visit, examine, advise, and report.[7] Comparison of the administration and the

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6. Barnard, "Scheme of Christian Education Adopted at the Synod of Dort," American Journal of Education V, pp. 77-78.

general trend of German Reformed Church schools in Pennsylvania with the provisions of the above scheme of education will show a close likeness.

With the coming of William Penn to America, and his desire to provide a haven for the oppressed people of Europe, there came also a realization of the importance of education and the need of providing for education if the colony were to be successfully established and well conducted. Penn made provisions for education before the German Reformed people came in any great numbers, but unfortunately these provisions for education were never enforced. In the form of government, written in England in 1682, provision was made for education. The preface of this form of government provides:

> "That therefore, which makes a good constitution must keep it, viz: men of wisdom and virtue, qualities that because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth, for which after ages will owe more to the care and prudence of founders, and the successive magistry, than to their parents for their private patrimonies."[8]

In section thirteen of the Frame appears a provision for a committee on education:

> "And fourthly, a committee of manners, education, and arts, that all wicked and scandalous living may be prevented, and that youth may be successively trained up in virtue and useful knowledge and arts."[9]

Under section twenty-eight of the laws appears provision for a system of vocational education:

> "That all children within this province of the age of twelve years shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live, and the rich, if they become poor, may not want."[10]

[7] Barnard, "Scheme of Christian Education Adopted at the Synod of Dort," American Journal of Education V, pp. 77-78.

[8] Colonial Records, I, p. 31. [9] Ibid, I, p. 34. [10] Ibid, I, p. 40.

In a communication, Penn comments on education as follows:

> "Upon the whole matter I undertake to say that if we would preserve our government, we must endear it to the people. To do this, besides the necessity of presenting just and wise things, we must secure the youth: this is not to be done, but by the amendment of the way of education; and with all convenient speed and diligence. I say the government is highly oblidged: it is a sort of trustee for the youth of the kingdom; who though minors, yet will have the government when we are gone. Therefore depress vice, and cherish virtue, that through good education, they may become good; which will truly render them happy in this world, and a good way fitted for that which is to come. If this be done, they will owe more to your memories for their education than for their estates."[11]

In the Frame of Government drawn up February 2, 1683, appears the provision:

> "Tenth. That the Governor and Provincial Council shall erect and order the public schools, and encourage and reward the authors of useful sciences and laudable inventions, in the said provinces and territories thereof."[12]

delphia, March 10, 1683, provisions relating to educa-

At the meeting of the second assembly at Phila-tion were drawn up. Possibly no laws passed by this assembly showed greater statesmanship than the following provisions relating to education:

> "and to the end that poor as well as rich may be instructed in good and commendable learning, which is to be preferred before wealth. Be it enacted,—That all persons in this Province and Territories thereof, having children, and all the guardians and trustees of orphans, shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain twelve years of age; and that then they be taught some useful trade or skill, that the poor may work to live, and the rich if they become poor may not want: of which every County Court shall take care. And in case such parents, guardians, or overseer shall be found deficient in this respect, every such parent, guardian, or overseer shall pay

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[11] Wickersham, History Education in Pennsylvania, p. 33.

[12] Ibid, I, p. 44.

> for every such child, five pounds, except there should appear an incapacity in body or understanding to hinder it."[13]

The origin of this enactment may in part revert to the English Poor Law Legislation of 1601 which provides:

> "The compulsory apprenticeship of children of the poor, male or female, to learn a useful trade."[14]

It may likewise in part be traced to the influence of the Massachusetts law of 1642 which provided that the officials of each town ascertain at intervals whether the parents and masters were attending to their educational responsibilities, and whether all children were being directed in learning and labor, and in other employments profitable to the Commonwealth.[15]

In the frame of government for the Province of Pennsylvania, approved by Governor Markham, November 7, 1696, there was an apparent falling off of the interest in education, as shown by the very slight mention made of education:

> "And be it further enacted, by the authority of the aforesaid, That the Governor and Council shall from time to time have the care of the management of all public affairs, relating to peace, safety, justice, treasury, trade, and improvement of the province and territories, and to the good education of youth; and sobriety of the manners of the inhabitants therein as aforesaid."[16]

While Penn and his immediate followers in charge of Pennsylvania affairs had advanced ideas with regard to the education of the children of the province, those who succeeded Penn manifested but little interest in education. Little can be found in legislation relating to education from the time of Penn up to the Revolution, upon the part of Penn, upon the part of the Provincial Council, or upon the part of the Assem-

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13. Wickersham, op. cit., p. 39.
14. Cubberly, History of Education, p. 326.
15. Idem, Public Education in the United States, p. 17.
16. Colonial Records, I, p. 53.

bly. The first three quarters of the eighteenth century were barren as far as provincial provisions for education were concerned. Even the Charter of Privileges of 1701, granted by Penn, contained no section or clause relating to education. Provision in the earlier charters relating to education were omitted and the laws based upon them seem to have died with them. Legislative enactments in the following years were few with regard to education, hence we must look elsewhere if we are to learn of the educational history of colonial Pennsylvania.

On the seventh of May, 1707, there appears recorded in the transactions of the Provincial Council, "an act for empowering Religious Societies, Towns, and Villages to buy, hold, and dispose of Lands, Tenements, and HeredIments."[17] This act had not been approved as late as February 15, 1711.[18] On July 7, 1712, the act was passed.[19] That this law was not agreeable to the province is seen in the suggestion given on December 22, 1713, that it be repealed.[20] This bill again appears March 23, 1715.[21] On February 6, 1730, the first act having been repealed, a more comprehensive act was passed, entitled,

> "An Act for enabling Religious Societies of Protestants within this Province to purchase Lands for burying grounds, Churches, Houses of Worship, Schools, &."[22]

This bill provided:

> "That it shall and may be lawful to and for any religious society of Protestants, within the Province, to purchase, take and receive by gift, grant, or otherwise, for burying grounds, erecting churches, houses of religious worship, schools and alms houses, for any estate whatsoever, and to hold the same for the uses aforesaid, of the lord of the fee, by the accustomed rent."[23]

This measure seems to have been a protective measure, since the earlier land grants were held for the churches in the names of the trustees. Often the trustees changed their minds and their religious beliefs, with the result that the congregations might lose the land and the buildings erected thereon, including the schoolhouses.[24]

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[17] Ibid., II, p. 363. [18] Ibid., II, p. 528. [19] Ibid., II, p. 553.

[20] Pennsylvania Archives, First Series, I, p. 160.

[21] Ibid, Fourth Series, I, p. 323.

[22] Colonial Records, III, pp. 394; 400. [23] Wickersham, op. cit., p. 52.

Two other acts appear that had a direct relation to schools. The act of May, 1767, provided for the raising of money by means of a lottery, for the completion of the church and the erection of a schoolhouse for the German Lutheran Church, Earl township, Lancaster County.[25] The second act of February 12, 1769, enabled the managers of the lottery to collect the accounts unpaid on the lottery set up and drawn for erecting a schoolhouse for the "High Dutch Reformed Congregation" and for enabling the vestry of the St. James Church of the borough of Lancaster to complete the work begun.[26] Numerous other acts may be found that provided for the setting up and drawing of lotteries, but the above quoted acts are the only ones which refer specifically to schools. No doubt other church lotteries also provided for schools, since this means of raising funds was very common during colonial days.

The Constitution of 1776 made specific mention of education in section forty-four. As far as can be learned, however, this provision had little or no effect upon German Reformed Church education. The provision of the section is as follows:

> "A school or schools shall be established in each county by the legislature for the convenient instruction of youth, with such salaries to the masters paid by the public, as may enable them to instruct the youth at low prices. And all useful learning shall be duly encouraged and promoted in one or more universities."[27]

[25] Colonial Records, IX, p. 390. [26] Ibid., IX, p. 580.

[24] Pennsylvanische Berichte, July 16, 1747.

[27] Pennsylvania Archives, Fourth Series, III, p. 645.

In 1789 appeared an act providing for the transfer of five thousand acres of land to the German Reformed Church of Philadelphia, the gift of the State, for the purpose of endowing a free school for the use of the poor of the said congregation.[28] This act showed quite clearly that the State did not provide educational facilities, nevertheless it had an interest in the work being conducted by the churches.

In the Constitution of 1790, under article seven, provision is made with regard to education, as follows:

> "The legislature shall, as soon as conveniently may be, provide by law for the establishment of schools throughout the state, in such manner that the poor may be taught gratis."[29]

This constitution also provided that the religious bodies should continue to enjoy the rights and privileges which they had hitherto possessed. The address of Governor Mifflin before the opening of the Assembly in 1794 indicates that at that late date the state had as yet failed to provide for education. A quotation is here cited from this speech as setting forth a view of education:

> "Allow me, therefore, Gentlemen, to press upon your consideration, the constitutional injunction, 'to provide by law, as soon as conveniently may be, for the establishment of schools throughout the state, in such manner that the poor may be taught gratis.' I have on other occasions indeed, observed that to multiply, regulate, and strengthen the sources of education is the duty, and must be the delight of every wise and virtuous government, for the experience of America has evinced, that knowledge, while it makes us sensible of our rights as men, enforces our obligations as members of society."[30]

Since the colony or state ceased to exert itself on behalf of education from the beginning of the century, the churches took up the work of education. Legislation seems to have been limited to the granting of charters to a few educational institutions, some laws relating to the right of religious societies to own land, and in special instances acts were passed enabling churches to raise money by lottery. Penn's broad policies respecting education were practically abandoned, and had it not been that the various denominations and sects were more alive to the need of education than was the government, a state of even greater intellectual darkness would have been the fate of the colonists. What the church accomplished in the way of education is included in the period preceding the Revolution and in the few remaining years following the war. Once the State began to legislate intelligently on educational matters, the work of the parochial schools began to decline.

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[28] Colonial Records, XVI, p. 296.
[30] Ibid., Fourth Series, IV, p. 322.
[29] Pennsylvania Archives, Fourth Series, IV, p. 127.

In considering the work of education among the members of religious bodies in Pennsylvania, it must be remembered that the work was conducted by both Germans and English, by the Lutherans, Reformed, Moravians, sect people, Quakers, Catholics, Baptists, and Presbyterians. In addition to the schools conducted by the religious bodies there were numerous private schools.

The period prior to 1746 was one of comparative intellectual darkness for the early German settlers, due to the fact that a large number were settling on the frontiers and were widely scattered. Naturally their first thoughts were for food, shelter, clothing, and the comforts of home. In 1734 John Philip Boehm commented as follows:

> "No other measure can be thought of than that here and there the nearest neighbors together engage and pay a man, as many are already doing, in order to have their children instructed."[31]

Later, as congregations were formed, church schools became a possibility. While the status of education among the early German Reformed settlers was poor indeed, there was a recognition of the need of schools. They realized that the schools were too few in number, that many of the professed schoolmasters were poorly equipped for their work, and that there was a general lack of interest in education.[32] Schlatter, soon after his arrival in 1746, saw the pitiable condition of the younger element of the congregations. He early took steps to remedy this condition, a work which bore fruit in the Charity School Movement. Others of the American Reformed Church leaders likewise saw the need, as is noted in the correspondence with the Holland Fathers. The early settlers feared that unless schools were established there would be none to take the places of those who had been educated before coming to America. The fear was expressed by Schlatter, in his report to the Holland Synods, that the inhabitants might revert to the savage state in two or three generations were the means of educating the young not provided.

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[31] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 241.

> "If there are no schools provided with qualified schoolmasters, of which there are almost none or very few, will not the children who are not instructed in reading and writing, in two or at least three generations, become like the pagan aborigines?"[33]

While there may have been a general lack of interest that characterized this early period and prevented the rapid rise of schools, the chief hindrance was the lack of means to support schools.

The German Reformed Church and the German Lutheran Church brought to Pennsylvania with them the idea of the union of church and school, seed which found fertile soil in the New World, due to the almost total neglect of the government to make provisions for education and to enforce these provisions once they were made. As far as circumstances permitted, the policy of the union of church and school was carried into effect. The "church people" joined in the building of their churches, and if poverty did not forbid they assisted each other in the erection of separate churches. The first public building in a community was generally a building that could be used for both church and school, and subsequently, whenever they were able, a separate building was erected to serve as a church while the first erected building was devoted to school purposes. A tour of the Reformed Churches of Pennsylvania, founded during the eighteenth century, gives further evidence of the close union of church and school. In many instances today the public school stands near to the church, on land that formerly belonged to the church and which was transferred to the local school district, once the public schools came into being. The school and the church in the community were regarded as the beacon lights of civilization, and it can be regarded as no mere accident that they were as a rule found side by side.

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[32] Bolles, Province and State, I, p. 431.
[33] Harbaugh, Life of Reverend Michael Schlatter, p. 218.

Benjamin Rush, in an essay written in 1789, wrote the following concerning the Pennsylvania Germans:

> "All the different sects among them are particularly attentive to the religious education of their children, and to the establishment and support of the Christian religion. For this purpose they settle as much as possible together and make the erection of a schoolhouse and a place of worship the first object of their care. They commit the education and instruction of their children in a peculiar manner to the ministers and officers of their churches; hence they grow up with biases in favor of public worship and the obligation of Christianity."[34]

What Rush says of the body of Germans in 1789 was equally true of the German Reformed Church people from the time of their first settlement in Pennsylvania.

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[34] Schmauk, "Account of the Life and Manners of the German Inhabitants of Pennsylvania," Pennsylvania German Society, XIX, p. 78.

Of all the groups of Germans establishing schools, the "church people," Lutheran and Reformed, established the greatest number of schools.[35] Their belief in an educated ministry gave them a considerable advantage over the sect people in both educational and social ways, by reason of having educated leaders. The ministers sent over by the Holland Church were always university trained, hence it was natural that they should have faith in an educational religion as well as in religious education.

As to the educational status of the immigrants, one study shows that seventy-five per cent. of the males above the age of sixteen could write.[36] Another study made of the lists of German immigrants in the first half of the eighteenth century shows that seventy-four per cent. of the male immigrants were able to write, while for the later period of 1751 to 1774, eighty-five per cent. of the male immigrants were able to write. The latter study shows an illiteracy of but twenty-one per cent. of the Germans entering Pennsylvania prior to 1775.[37] When one considers the prevailing illiteracy of Europe at that time, and the fact that Germany had been the battle ground of contending armies for more than a century, it is quite evident that the literacy of the German immigrants was relatively high.[38] To keep the standard of literacy among the Germans as high as that of the incoming Germans was a problem that challenged the churches and sects among the

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35. Faust, German Element in the United States, I, p. 265.
36. Weber, "Germans and the Charity School Movement," Pennsylvania German Magazine, VIII, p. 306.
37. Kilpatrick, Dutch Schools of New Netherland and Colonial New York, Bureau of Education, Bulletin 12, p. 229.
38. Weber, Charity School Movement, p. 14.

Germans, inasmuch as the State failed to provide for their educational needs.

The problem of education in the early eighteenth century, and especially for the settlers on the westward moving frontier, presented many difficulties. Education among the early settlers was essentially a home education, hence but few schoolmasters were to be found in the frontier settlements. This home education consisted of such items as learning to feed and care for the cattle, handling a gun, skillfully making accurate strokes with the axe, cutting grass and handling the sickle and flail with dexterity. Clearing the land and making durable "linsey woolsey" were considered to be of greater importance to the frontier settlers than the "casting of accounts." In time the territory was more thickly peopled, the church was more securely founded, and the schoolmaster became a very essential member of a community. The minds of the settlers then turned more readily to the educational work of the church.[39]

In addition to first providing for the necessities of life, there were other difficulties. In the beginning there were the lack of finance and the lack of qualified schoolmasters.[40] Schlatter in 1746 commented as follows concerning schoolmasters:

> "With regard to schoolmasters there is no great want of them, but most of them are not of much account."[41]

The lack of finance and the lack of qualified teachers were true of the schools of practically all religious groups.[42] In some cases the settlers were willing to hire out their children to other settlers in order that the children might be instructed in the catechism.[43]

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[39] Jones, "Old Time School Teachers," Berks County Historical Society Proceedings, I, p. 1.

[40] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 240.

[41] Idem, "Diary of Reverend Michael Schlatter," Journal of Presbyterian Historical Society, III, p. 168.

[42] Mittelberger, Journey to Pennsylvania, p. 62. Saur, Kalendar, 1752.

Another obstacle in the promotion of education was the number of religious bodies among the German settlers. The sects would not assist the "church people," nor would the "church people" cooperate with the sects, in an undertaking that was intended for the benefit of the community.[44] The factor of distance to the schools was one of the greatest difficulties encountered in the maintenance of schools.[45] In winter the distance to the school was too far for the younger children to travel, while in summer the children were kept at home to assist with the work. There being no means of compelling attendance, as had existed in Germany, attendance was consequently irregular. Among the reasons given for not sending the child to school were, the child was not old enough, the parents did not want to pay for the instruction, the child was needed at home, or the parents thought that they were better able to teach their child at home.[46] Schools naturally varied in efficiency, depending upon the ability of the schoolmaster. Conceding the poverty of the early settlers and the difficulties that they had to face, these early parochial schools played an important part in the educational history of Pennsylvania.[47]

The Reformed Church parochial schools, in fact all parochial schools established by German religious bodies, were more decidedly the product of the settled districts. While the parochial schools were prominent in the attempt to meet the educational needs of the people, they proved to be inadequate. This condition led to the gradual rise of another class of schools called

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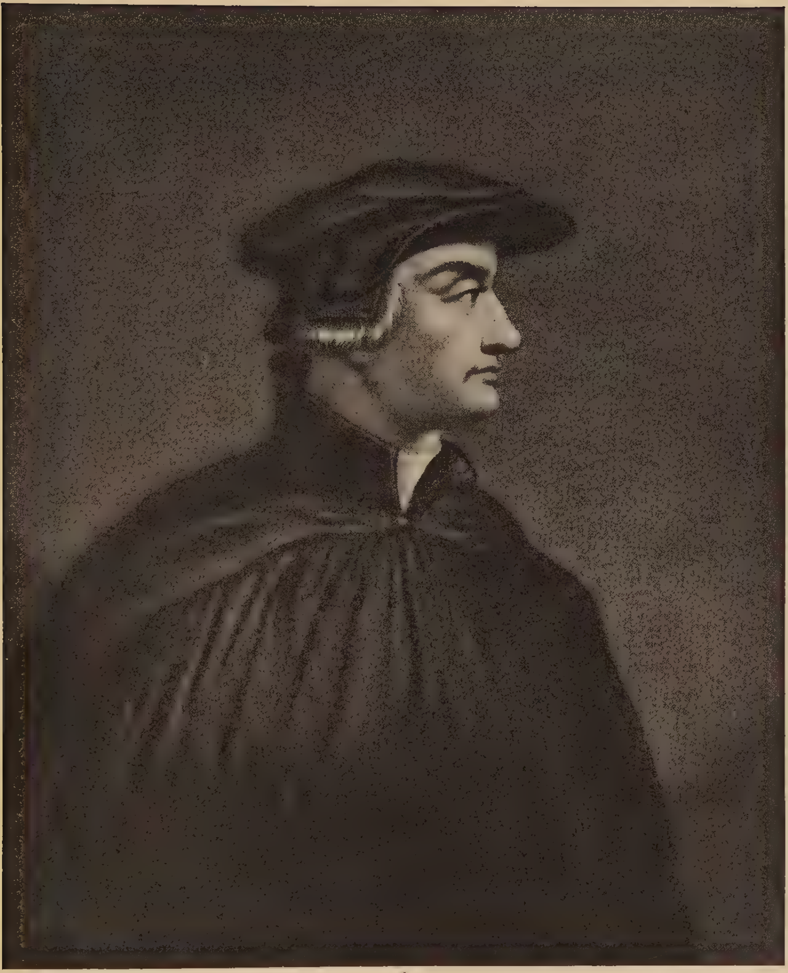
43. Neue Unpartheyische Readinger Zeitung, June 18, 1800.
44. Dubbs, Reformed Church in Pennsylvania, p. 111.
45. Saur, Kalender, 1752. Wickersham, op. cit., p. 179. Mittelberger, op. cit., p. 611.
46. Neue Unpartheyische Readinger Zeitung, November 21, 1798.
47. Good, "Early Schools of the German Reformed Church," Pennsylvania German Magazine, VIII, p. 358.



Ulrich Zwingli

the neighborhood schools, but better known as "'pay schools."[48] The more rapid rise of the neighborhood schools occurred in the period following the Revolutionary War, a period which tended to unite people into one body, and to interest people in public enterprises.[49] A factor contributing to the rise of the neighborhood schools in the newer settled regions was the wide diversity of language and religious belief among the settlers, hence the neighborhood school was a forced issue if the settlers desired a school, since as a rule no denomination was strong enough in the newly settled regions to separately maintain a parochial school.[50] While the neighborhood schools were not directly controlled by any religious body, they were in a sense under religious influence since the trustees were usually selected from the neighboring congregations.[51] Compared to the parochial schools, the neighborhood schools were less efficient due to the fact that they were more often supplied by itinerant teachers and as a rule were not under the immediate influence of educated clergy.[52] Toward the latter part of the century, however, the neighborhood schools apparently became superior to the parochial schools, as is noted in the abandonment of the parochial schools in favor of the neighborhood schools in some instances. With the gradual westward movement of the frontier, the parochial schools declined in proportion to the rising numbers of the neighborhood schools.

The understanding of the attitude concerning parochial education of the German Reformed Church must in part be dependent upon the stimulating influence of the Holland Church and the conception of German Reformed Church education as reflected in the agreements, charters, subscription lists, and other documents relating to church and to school of the eighteenth century.

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[48] Bolles, Pennsylvania, Province and State, I, p. 435. Rapp, Two Centuries of Education in the Tulpehocken Settlement, p. 6.

[49] Wickersham, op. cit., p. 179. [50] Ibid., op. cit., p. 198.

Throughout the reports of the ministers of Coetus appears the fatherly solicitation of the Holland Fathers with reference to the schools. In the letters of Boehm, written in 1731,[53] 1734,[54] 1739,[55] and continuing in the reports of Coetus, appear frequent requests for reports on the status of schools. Were it not for these reports, much of the history of the educational work of the church would be lost. At times the reports to the Holland Fathers failed to mention the schools, only to have a reference appear in the next report that the request for information concerning the work of the schools would be supplied. If the report given was not satisfactory, the Holland Fathers reminded the Pennsylvania brethren of their shortcomings, as was the case in the report of about 1789,[56] in which the Holland Fathers announced themselves as dissatisfied with the irregularity of school attendance. There is but little doubt that these reports, as a part of church obligation to the Holland Fathers, did much to stimulate and to keep alive the interest of the Pennsylvania ministers in the schools of the church, as well as to preserve this information concerning the early educational work of the church.

The building and the maintenance of a school was regarded as a Christian duty, and as such was considered to be a part of the work of the church and the duty of Christians. A constitution of 1769 states precisely this conception of education:

"It should become the duty to ourselves and our children to

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[51] Early, "German Lutheran Church Schools," Pennsylvania German Magazine, VIII, p. 348. [52] Wickersham, op. cit., p. 178.

[53] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 230.

[54] Ibid., p. 240. [56] Ibid., p. 442.

[55] Hinke, Minutes and Letters of the Coetus of Pennsylvania, p. 13.

build a schoolhouse to the honor and glory of God, and for their happiness and salvation."[57]

The "Kirchen Regeln" of Moselem Church, Berks County, makes mention of the school in a paper inserted in the cornerstone of the church:

> "This our forefathers have done, and we will continue thus in the church and at school that many may be led to Christ, the chief Shepherd of souls."[58]

A subscription list of 1791 stresses the idea that it is a Christian duty to care for the education of the child.[59] A constitution of 1794 expresses a similar sentiment in the words:

> "Thus will we continue to establish and maintain churches and schools that many sheep may be gathered in the great fold."[60]

From these statements it will be evident that the aim of education in the schools of the Reformed Church was not a social but rather an individualistic aim, emphasizing the preparation of the child for participation in the rites of the church, and thereby a preparation for the life to come. This is well expressed in the following few lines:

"Aus der Familie in der Schule,
Aus der Schule in die Kirche,
Aus der Kirche in den Himmel."[61]

The church hardly considered that education could be sundered from true religion, and was of the opinion that "educated nature is educated vice, an evil instead of a good, when grace does not underlie it." What God had joined together was piously kept together. Thus in most minds church and school, minister and schoolmaster, were one.

> "Whenever zeal and sacrifice could accomplish it, the church and the schoolhouse had to stand together on the same glebe,

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[57] Hinke, Transcripts A, IX, 1769-1784. (St. Michael's Church, Berks County).

[58] Early, Translations, St. Peter's Church, Berks County Historical Society Archives.

[59] Egle, History of Dauphin County, p. 330.

[60] Kerschner, Record of St. John's Church, p. 8.

[61] Horn, Proceedings of Reunion of Apple's Church, p. 9.

shedding abroad their light in union, like the sun and moon, the one shining as the source, the other as it is shown upon."[62]

Reformed Church attitude toward the parochial school was well set forth in a sermon by Doctor Harbaugh in 1850.[63] While this view was presented fifty years following the close of the period discussed in this study, it is believed by the writer to reflect well the attitude of the church toward the parochial schools.

> "With us it means a school in a congregation and under its oversight, for the instruction of all the children in the families of that congregation; and all such others as may desire to embrace the advantages there offered. It requires that the Bible be read and explained; that the catechism be used as a form of doctrine; that prayer and singing be heard and taught, and that religious life be cultivated in the hearts of the children in connection with the development of their minds. It demands that the teacher be pious, and that he labor with and under the direction of the pastor; and that to the instruction be added wise and Christian administration of discipline. In this way the school becomes a church school; it secures to the children a training in the Lord and a training which includes the two elements of nurture and admonition."

The sermon further states that the idea of education as a form of nurture was never understood except by the church. The conclusion of the sermon is summarized in the following paragraph.

> "Hear then the conclusion of the whole matter and the sum of what we need and ask. Give us Christian schools which have a God, a Savior, a Holy Spirit, a Bible, a hymn book, a catechism, and a prayer, a pastor and a pious schoolmaster in a school between the family and the church, a school which will carry forward the education of the children in the same spirit in which it was begun by pious parents,—a school that will be a nursery to the church and a school so entirely under the control of the church, that it may carry out the spirit of its great commission in reference to its children, 'Feed my Lambs.' "

[62] Harbaugh, Life of Reverend Michael Schlatter, p. 258.

[63] Idem, "Parochial or Christian Schools," Mercersburg Quarterly Review, V, pp. 23-25.

CHAPTER II

MONTGOMERY COUNTY

MONTGOMERY County is one of the far southeastern counties in which Quaker education flourished, particularly in the southern half of the county. As early as 1720 the German Reformed people of this county were being served by John Philip Boehm,[1] earlier a schoolmaster at Worms and Lambsheim in Germany. It was not until 1725 that the first church was founded in this county. By 1750 a number of Reformed and Lutheran churches were erected in the northern section of the county, all of which are said to have maintained schools.[2] In this county are located the two Goshenhoppen churches. The most famous schoolmaster of this county was the pious Christopher Dock, whose life and works are so well portrayed by Dr. Martin G. Brumbaugh.[3]

FALKNER SWAMP

Falkner Swamp, or New Hanover Reformed Church, New Hanover township, near Swamp Village, was founded October 15, 1725, the date of the first communion. The first church was built in 1741.[4] That a school was maintained at Falkner Swamp in 1739 is testified to by a report of Boehm to the Classis and Synods in which he states that Falkner Swamp had a good schoolmaster by the name of John Reifsnyder.[5]

In a letter of 1744 Boehm reports that there was as yet no dwelling for either pastor or reader.[6] In 1747 a stove was purchased from the proceeds of the rental of school land.[7] The existence of the school is likewise noted in a letter of Reverend Leydich to Reverend Schlatter in 1749.[8]

Under date of June 1, 1750, appears an indenture for one hundred three acres of land for the use of the church and the school.[9] During the year 1753, Coetus made no provision for a donation to the schoolmaster at Falkner Swamp, hence Schlatter, as president of Coetus determined to aid the schoolmaster in some other manner.[10] At the rival Coetus meeting later in the year the Falkner Swamp schoolmaster was given five pounds from the money derived from the sale of Bibles.[11] During the pastorate of the Reverend Leydich the schoolhouse was built, and when the Charity School movement sought to establish a school in this region the congregation offered the use of their newly erected schoolhouse.[12] In 1754[13] the schoolmaster at Falkner Swamp received a donation of two pounds. For the year 1756[14] the schoolmaster received five pounds from the donations, while for the following year[15] he received four pounds.

Under date of November 9, 1754, there appears an advertisement for a teacher in Saur's Germantown paper, notifying the general public that the congregation at "Falckner Schwamm" "desire to hire a school-

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1. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 158.
2. Wickersham, op. cit., p. 136.
3. Brumbaugh, Life and Works of Christopher Dock.
4. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 481.
5. Hinke, Minutes of Coetus, p. 13. 6. Ibid., p. 13.
7. Dotterer, Dotterer Papers, Historical, XVI, p. 25.
8. Hinke, Transcripts, VI, A, 1749-1752.
9. Roth, History of Falkner Swamp Reformed Church, p. 22.
10. Hinke, Minutes of Coetus, p. 89. 11. Ibid., p. 109.
12. Fisher, Historical Sketch of Falckner Swamp, p. 9.

master."[16] For the year 1759[17] the schoolmaster at Falkner Swamp received four pounds, while in 1760[18] he received but two pounds. During the year 1761 the Reverend Leydich reports sixty children in the schools of Falkner Swamp and Providence.[19] In 1762 the Reverend Leydich received four pounds for his schoolmasters, presumably for the schoolmasters at Falkner Swamp and at Providence.[20]

Johann Philip Böhm

Signature of John Philip Boehm

The schoolmaster in 1763 was Henry Peter Rouschon, who had a child baptized March 28 of that year.[21] In 1766 the receipts were so small that the schoolmaster could not be paid.[22] The minutes of Coetus for the latter year reports good schools and good teachers at both Falkner Swamp and Vincent.[23] The schoolmaster following Rouschon was Herman Jansen, who began his service in April, 1766.[24] In 1767 there is recorded the payment of one pound fifteen shillings to Schoolmaster Speiss.[25] For the year 1767 a good school is again reported in the minutes of Coetus.[26] Roscher,

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13. Hinke, Minutes of Coetus, p. 118. 14. Ibid., p. 149. 15. Ibid., p. 161.
16. Saur, Pennsylvania Bericht, November 9, 1759.
18. Ibid., p. 183. 17. Hinke, Minutes of Coetus, p. 172.
19. Ibid., p. 201. 20. Ibid., p. 210. 22. Roth, op. cit., p. 28.
21. Falkner Swamp, Specificatio, March 28, 1763.
23. Hinke, Minutes of Coetus, p. 249.
24. Falkner Swamp, Specificatio, April, 1766. 25. Ibid., 1767.

probably Rouschon, appears as schoolmaster in 1768, when payment was made to the schoolmaster, as well as payment of one pound fifteen shillings for hay for the schoolmaster's horse.[27] For the year 1769 Schoolmaster Roscher again received fifteen pounds.[28] The schoolhouse is mentioned in the entries of 1771, but the page is so badly torn that the items cannot be exactly stated.[29] The year 1772 finds Mosch as schoolmaster. Varying amounts were paid to the schoolmaster. In 1773[30] Schoolmaster Mosch received eight pounds back salary. In 1773[31] Schoolmaster Schaeffer received one pound eighteen shillings, and in 1774[32] he received one pound ten shillings. During 1774 Frederick Antes appears in the record as having been paid one pound ten shillings for fruit furnished to the schoolmaster.[33] In 1775[34] the congregation finished the building of a new schoolhouse. During the year 1775, Schoolmaster Schaeffer received ten pounds.[35] The entries of 1775 include various items for the new schoolhouse, such as labor, material, and sundry items.[36] For the year 1776 the schoolmaster received ten pounds. During this year a new schoolmaster appears in the person of Mr. Jausten.[37] For the year 1777 entries appear regarding payments to the schoolmaster and to "the western schoolmaster."[38] Since an entry also appears con-

Johann Philipp Leydich
V. D. M.

Signature of John Philip Leydich

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[26] Hinke, Minutes of Coetus, p. 251.
[27] Falkner Swamp, Specificatio, 1768. [28] Ibid., 1769. [29] Ibid., 1771.
[30] Ibid., 1772, 1773. [31] Ibid., 1773. [32] Ibid., 1774. [33] Ibid., 1774.
[34] Roth, op. cit., p. 34. [35] Falkner Swamp, Specificatio, 1775.
[36] Ibid., 1775. [37] Ibid., 1776. [38] Ibid., 1777.

cerning Schoolmaster Schaeffer for this period, we may be led to assume that two schoolmasters were connected with the congregation. During the year 1777 several items appear in connection with the school, including wood for the schoolmaster and the payment of ten pounds to the parish schoolmaster.[39] Judging by the more frequent appearance of the item of ten pounds it might be assumed that the schoolmaster's salary had dropped from fifteen pounds to ten pounds. In 1777[40] sixteen pounds five shillings nine pence were collected by the pastor for the schoolmaster. Entries of 1778 include salary for the schoolmaster, wood for the schoolmaster, rent for the schoolmaster, hauling for the schoolmaster, and material for the schoolhouse.[41] During the year 1779 a new schoolmaster by the name of Spiedman appears.[42] Payment is recorded of sixteen shillings for a "partition wall" in the lobby of the schoolhouse.[43]

Falkner Swamp appears in the minutes of Coetus, both as a separate church and as a member of a charge of two churches, sometimes being associated with Providence, and later with Vincent. Beginning in 1779 the reports in Coetus minutes are as follow:

1779, 2 schools in the charge.[44]
1782, 2 schools at Falkner Swamp, 50 enrolled.[45]
1783, 2 schools in the charge, 100 enrolled.[46]
1785, 2 schools in the charge, 55 enrolled.[47]
1786, 3 schools in the charge, 70 enrolled.[48]
1787, 2 schools in the charge, 90 enrolled.[49]
1788, 2 schools in the charge, 70 enrolled.[50]
1789, 2 schools in the charge, 88 enrolled.[51]
1790, 2 schools in the charge, 69 enrolled.[52]
1791, 3 schools in the charge, 110 enrolled.[53]

Entries after 1800 in the Falkner Swamp records testify to the maintenance of a school here well into

[39] Ibid. [40] Ibid. [41] Falkner Swamp, Specificatio, 1778.
[42] Ibid., 1779. [43] Ibid., 1779. [44] Hinke, Minutes of Coetus, p. 370.
[45] Ibid., p. 380. [46] Ibid., p. 386. [47] Ibid., p. 400.

the nineteenth century. Among the later schoolmasters were Christopher Smith and Samuel Schock.[54]

SKIPPACK

Skippack Church, an extinct congregation, was located at Harleysville, Lower Salford township. This church was founded about 1725.[55] In Boehm's letter to the Holland Fathers in 1744 he makes mention of a tract of land that would be suitable for a schoolhouse.[56] Worcester is probably a continuation of this church. The life of this church extended from 1725 to 1748. As far as is known, no school was conducted at this church.

WHITEMARSH

Whitemarsh Church, Whitemarsh township, was founded in 1725, the date of the first communion. Like the Skippack congregation, the Whitemarsh congregation disbanded before the middle of the century.[57] There is a possibility, however, that a union school was maintained here even after the disbanding of the congregation, according to a statement of Muhlenberg.[58] In speaking of services conducted at this place in 1762, Muhlenberg writes that the Reverend Schlatter added a short exhortation, further impressing upon the minds of the people what they had heard. Following this service, the Reverend Schlatter withdrew with his people to the "gemeinschaftlichen" (union) schoolhouse to hold communion. Whether a school was conducted here regularly is not known in the absence of records.

NEW GOSHENHOPPEN

New Goshenhoppen Church, near East Greenville, Upper Hanover township, was founded in 1727.[59] Whether the New Goshenhoppen region was settled be-

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48. Ibid., p. 408. 49. Ibid., p. 414. 50. Ibid., p. 423.
51. Ibid., p. 430. 52. Ibid., p. 440. 53. Ibid., p. 447.
54. Dotterer, Historical Notes Relating to the Pennsylvania Reformed Church, p. 140. 56. Idem, Minutes of Coetus, p. 22.
55. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.

fore the Old Goshenhoppen region is uncertain, but the church at the former place antedates the Old Goshenhoppen Church. The records of this church were opened in 1736.[60]

During the ministry of Dorsius, in the year 1742, John Adam Luckenbach appears as schoolmaster at New Goshenhoppen. Luckenbach took the oath of allegiance at Philadelphia in 1740.[61] In 1742 the Bethlehem diary reports Luckenbach as schoolmaster at Goshenhoppen. In 1743 Luckenbach assisted the Reverend Lischy at Muddy Creek, and later in 1745 accompanied the Reverend Lischy to Kreutz Creek.[62] In 1752 John W. Wigand appears as schoolmaster at New Goshenhoppen. In a letter of the Reverend Leydich to the Reverend Lischy, the former compliments Wigand as being a man with excellent testimonials, but stated that Wigand was not able to earn sufficient money due to a church controversy.[63] On account of this controversy Wigand left the Goshenhoppen school.

In 1763 the schoolmaster at New Goshenhoppen received a donation of five pounds, eight shillings from Coetus. A comparison of what was received by the Reverend Weiss and what was received by the schoolmaster over a period of years will tend to show that the schoolmaster fared comparatively poorly.

	Share of the Reverend Weiss	Share of the Schoolmaster	
1753	£20	£5 8s.	[64]
1754	£20		[65]
1755	£35 15s.		[66]
1756	£27 15s.		[67]

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57. Idem, Life and Letters of the Reverend John Philip Boehm, p. 486.
58. Schulz, Hallesche Nachrichten, II, p. 393.
59. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
60. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 273.
61. Pennsylvania Archives, Second Series, XVII, p. 198.
62. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 273.
63. Ibid., XXVII, p. 167.

1757	£27 15s.	£1 10s.	[68]
1758	£30	£1 10s.	[69]
1759	£30	£1 10s.	[70]
1761	£30		[71]

In 1770 there appears an entry in the account book concerning repairs to the schoolhouse, amounting to one pound, six shillings, three pence.[72] In 1771 the Reverend Faber reports one school of forty or fifty pupils at New Goshenhoppen.[73] For the year 1782[74] three schools are listed for the charge, while in 1783[75] the Reverend Dellicker reports two schools at New Goshenhoppen with enrollment of forty-eight pupils. In the year 1787[76] seventy-eight pupils are reported enrolled in the schools of the charge. Reference is made to the schoolmaster at New Goshenhoppen in connection with the death of the Reverend Faber[77] in 1788. In 1790[78] the Reverend Pomp reports three schools in the charge with one hundred twenty enrollment.

The deed of June 30, 1794, makes specific mention of the school in stating exactly which section of the grant of land was to be school land.[79] Various entries concerning the school appear in the account book. On March 19, 1796, John Jung received six pounds, nine shillings, five and a half pence,[80] while under date of 1797 there is reference to the payment of five shillings in connection with the school.[81] Reference appears in the Philadelphia records to Carl Jacob Grauth, "Schulmeister in Neu Goshenhoppen," probably referring to

[64] Hinke, Minutes of Coetus, p. 89. [65] Ibid., p. 117.
[66] Ibid., p. 131. [67] Ibid., p. 149. [68] Ibid., p. 161.
[69] Ibid., p. 172. [70] Ibid., p. 183. [71] Ibid., p. 200.
[72] New Goshenhoppen, Account Book, January 21, 1770.
[73] Hinke, Minutes of Coetus, p. 320. [74] Ibid., p. 380.
[75] Ibid., p. 386. [76] Ibid., p. 414.
[77] Hinke, History of Tohickon Union Church, p. 50. [78] Ibid., p. 448.
[79] New Goshenhoppen, Documents, Deed, June 30, 1794.
[80] New Goshenhoppen, Account Book, March 19, 1796.

the Reformed schoolmaster, since it is more probable that the Philadelphia Church would want to employ a Reformed schoolmaster.[82]

The Reverend Theobald Faber, who served this congregation from 1791 to the close of the century, took an active interest in the affairs of the school.[83] As a boy he enjoyed the advantages of the church school. With the proposal of free schools about 1800, Faber addressed a petition to the General Assembly, in which he called attention to the fact that such a law would work a hardship upon his people in forcing them to subscribe to the support of two systems of schools. Therefore, he asked that the law should be formulated as to permit the petitioners to conduct their own school, receiving such assistance as would be given any free school. This plea for the church school is identical with that advanced by parochial school adherents during the first half of the nineteenth century in their efforts to gain funds for their own schools, and thus to defeat the free school movement.

OLD GOSHENHOPPEN

Old Goshenhoppen Church was founded about 1730 near Salford station, Upper Salford township.[84] Wickersham calls attention to the fact that both Lutherans and Reformed were organized in Goshenhoppen about 1731, and within a short time thereafter had opened schools.[85] The settlers united in 1732, both Lutheran and Reformed, to procure a tract of land upon which they erected a log schoolhouse in the fall of that year.[86] A warrant of 1737 provides that the tract of land should be for no other purpose than for the schoolhouse, in the future for a church, and to keep a schoolmaster, either "between the both congrega-

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[81] Ibid., 1797. [82] Hinke, Transcripts, B, December 12, 1797.

[83] Weiser, the New Goshenhoppen or Great Swamp Reformed Charge, p. 85. [85] Wickersham, op. cit., p. 127.

tions," or each denomination for itself.[87] The schoolhouse was used by both congregations as their place of worship until the spring of 1744, when a church was erected. The first schoolhouse remained standing until the year 1808, when another schoolhouse was erected in its place.

Among the schoolmasters at Old Goshenhoppen was John Conrad Wirtz, who arrived at Philadelphia in 1735.[88] Wirtz's stay at Old Goshenhoppen as a schoolmaster was limited to the years 1736 to 1741, according to Dr. William J. Hinke. A letter of Boehm to the Classis of Amsterdam, dated December 2, 1748, states that the people at Old Goshenhoppen soon tired of Wirtz and sent him away. Afterward the Mennonites at Conestoga hired him as a teacher but also soon dismissed him. Wirtz later appears as a minister at Egypt Church in 1742 and at Tohickon in 1745.[89] He died in 1763 while serving as pastor at York.

Joh: Conrad
Wuertz V.D.M.
Helvetio Tigurinus

Signature of John Conrad Wirtz

An old Schlatter Bible belonging to the congregation contains the inscription to the effect that this Bible was presented to the congregation in the school house in the year 1754.[90] In 1754 Muhlenberg reports that

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[84] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
[86] Weiser, op. cit., p. 9. [87] Hinke, Transcripts, B, IV.
[88] Pennsylvania Archives, Second Series, XVII, p. 113.
[89] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 19.

a fine union schoolhouse and church were to be found at Old Goshenhoppen.[91] During this year Valentine Benninghoff appears as the parochial schoolmaster,[92] the name being recorded in the Lutheran records. The same records, under date of March 31, 1754, cite another schoolmaster, Christian Ludwig Mench, "Newcomer, schoolmaster."[93] In 1757[94] a new roof was placed on the kitchen of the schoolhouse.

For the year 1771[95] Old Goshenhoppen appears as a member of a charge, the Reverend Faber reporting a winter school in each of his congregations. The organist and schoolmaster at Old Goshenhoppen from 1772 to 1773 was Henry Hemsing.[96] Under the years 1772, 1773, and 1774, entries appear noting the payment of five pounds each year to Henry Hemsing, "Schuld," for his services for playing the organ.[97] During the period that Hemsing was at Old Goshenhoppen, three children were born in his family in the years 1773,[98] 1776,[99] and 1779.[100] Two of his children died during the period, one in 1773[101] and another in 1777.[102] The Lutheran record notes that the daughter of the present schoolmaster was buried in April, 1776. Under the date of June 22, 1777, Hemsing is mentioned as the schoolmaster in the account book.[103]

For the year 1782[104] Old Goshenhoppen appears as a part of a charge reporting three schools, while in 1783,[105] the Reverend Dellicker reports a single school

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90. Old Goshenhoppen, Schlatter Bible, October 15, 1754.
91. Schulz, op. cit., II, p. 186.
92. Hinke, Transcripts, B, I. 93. Ibid., B, III.
94. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 170. 95. Hinke, Minutes of Coetus, p. 320.
96. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 19. 97. Old Goshenhoppen, Account Book.
98. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 393. 99. Ibid., p. 395. 100. Ibid., p. 399.
101. Ibid., p. 420. 102. Ibid., p. 420.
103. Hinke, Transcripts, B, IV, June 22, 1777.
104. Idem, Minutes of Coetus, p. 380. 105. Ibid., p. 386.

for Old Goshenhoppen with an enrollment of thirty-two pupils. Among the later schoolmasters at Old Goshenhoppen was John Daniel Jung who had a daughter baptized in 1786.[106] In 1788 a child of Schoolmaster Jung was buried.[107] For the year 1781, A. M. Ache appears as schoolmaster at Old Goshenhoppen, signing the treasurer's report for that year.[108] Payments are recorded in the account book for the years 1785 and 1789 to the teacher, but the name of the teacher is not given. In 1787[109] Old Goshenhoppen appears as a part of a charge reporting seventy-eight pupils enrolled in the schools. Following the death of the Reverend Faber in 1788, Schoolmaster Jung kept the records of baptisms.[110] A daughter of Schoolmaster Jung's was baptized in 1790[111] and in 1791[112] another daughter was baptized. During the years 1790 and 1791 payments were made to Schoolmaster Jung.[113] For the former year, three schools with one hundred twenty enrollment are reported for the Goshenhoppen charge.[114] Just how long Jung served as schoolmaster is not certain. The next recorded payments were to Nicholas Weinal in 1804.[115]

Entries in the minutes of Coetus, as stated before, have not always designated a specific congregation when referring to the Goshenhoppen churches. The following references merely mention the Goshenhoppen Church and cannot be exactly classified. These references do, however, show that a school was being maintained by one of the two churches, if not by both. For

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[106] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 403. [107] Ibid., p. 308.

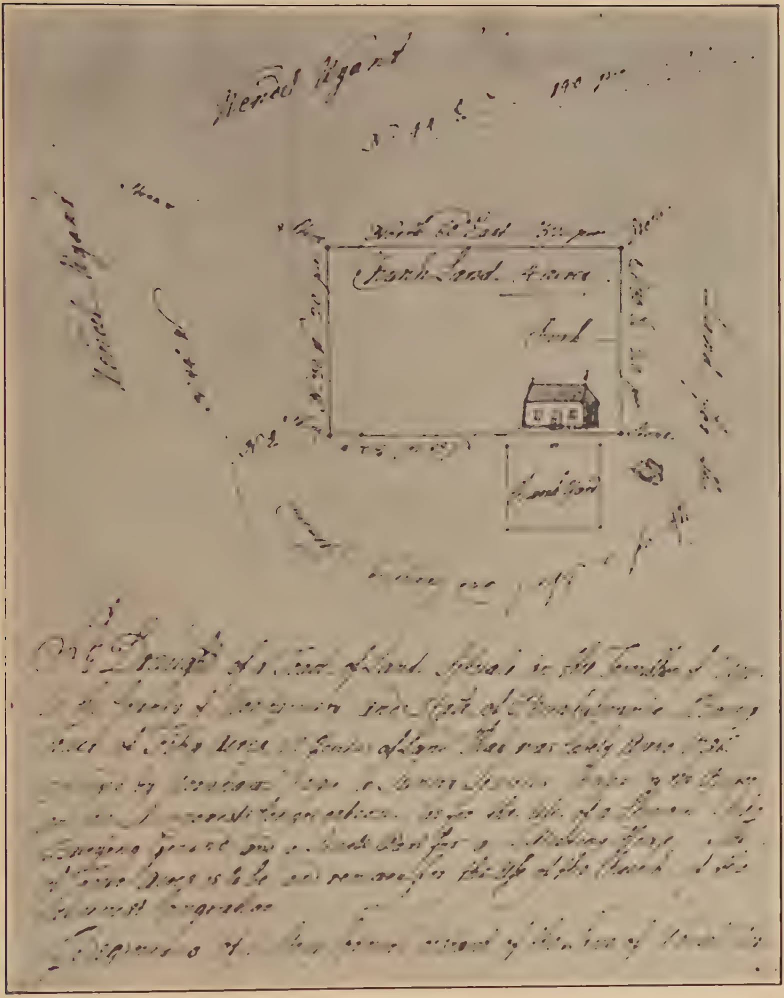
[108] Ibid., XXVII, p. 227. [109] Ibid., p. 386.

[110] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 247.

[111] Ibid., XXVIII, p. 405. [112] Ibid., p. 447.

[113] Hinke, Transcripts, B, IV, 1790, 1791. [114] Ibid., p. 440.

[115] Idem, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 252.


Wendel Wyant
Church Land. 4 acres

DRAUGHT OF LAND OF THE NEW GOSHENHOPPEN REFORMED CONGREGATION, Showing Location of the Church and the School-house

(By the Courtesy of Rev. C. M. deLong)

the year 1753[116] the Goshenhoppen schoolmaster received a donation of five pounds, eight shillings. For the years 1757[117] and 1759[118] the schoolmaster received a donation of one pound, ten shillings each year.

PROVIDENCE

Providence Church, Trappe, St. Luke's, located at Trappe, Providence township, was founded in 1742, the date of the first communion.[119] The first school at Providence was founded by the Lutherans. Here the Reverend Muhlenberg taught. Muhlenberg testifies to the existence of a Reformed school at Providence in 1754,[120] as do the minutes of Coetus for the same year.[121] For the year 1754 the Providence schoolmaster received two pounds, ten shillings,[122] and in 1759 he received a donation of four pounds.[123] In 1761[124] the Reverend Leydich received a donation of four pounds for his two schoolmasters.[125] In 1765 the Reverend Leydich was able to report fifty children in the schools of his charge comprising Providence and Vincent.[126] For the year 1766 schools were reported as being irregular.[127] The records are very meager and shed no light on the history of the school at this church.

INDIAN CREEK

Indian Creek Church, sometimes called Indian Field or Christ's, was founded about 1745 near Telford, Franconia township.[128] The first building served the twofold purpose of church and school. It was at this church that the Reverend Schlatter met John William Straub, whom the Reverend Schlatter hoped might be dissuaded from irregular preaching and turned toward teaching. At the meeting of Coetus in 1747,[129] a letter

116. Ibid., p. 59. 117. Ibid., p. 160. 118. Ibid., p. 183.
119. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
120. Schulz, op. cit., II, p. 187.
121. Ibid., p. 118. 122. Ibid., p. 118. 123. Ibid., p. 172. 124. Ibid., p. 185
125. Ibid., p. 210. 126. Ibid., p. 236. 127. Ibid., p. 249.
128. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.

was read from Mr. Peterson, the schoolmaster at Indian Field. The deed for the church land of 1755 makes specific mention of the schoolhouse.[130] In 1774 a legacy of ten pounds was received from the estate of the Reverend Jacob Riess, the income to be used in the education of poor children.[131] Legacies from ministers for school purposes are so rare that the entry in the old account book is quoted in full.

> "Dezember d. 25ten 1774. Ein Vermachtnis von Herrn Jacob Reiss als eine Steuer an die Gemeinde von Inschen Field, welches die Summe von £10, welches Gelt Abraham Gerhart in Handen hat vor arme Kinder in dieser Gemeinde zu lehren in der Reformirten Lehr von de jahrlichen Interesse von diesen Geld."

On December 29, 1791, the trustees of the congregation voted to use the money for purchasing an additional tract of land for the schoolhouse, with the provision that if there were any poor children who needed support in the school, the money should be taken from the alms. In 1779 the Reverend Wack reports one school with fifteen pupils enrolled for the charge of Tohickon and Indian Field.[132] In the light of the above evidence this school is assumed for Indian Field. In 1781[133] the charge is credited with forty pupils enrolled. The Indian Creek Kirchen Buch[134] is silent concerning the school of the congregation.

WHITPAIN

Whitpain, Boehm's, or Blue Bell Reformed Church is located near Blue Bell, Whitpain township. This church was founded in 1747, having been organized by Schlatter in February of that year.[135] Wickersham[136] erroneously credits Boehm with having taught school at this place.

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129. Hinke, Minutes of Coetus, p. 35.
130. Hinke, Transcripts, A, VI, 1752-1755. April 21, 1755.
131. Reed, Proceedings at Dedication of Monument Erected to the Memory of Col. Jacob Reed, Lancaster, 1905, p. 159.
132. Hinke, Minutes of Coetus, p. 372.
133. Ibid., p. 375. 134. Indian Creek, Kirchen Buch, 1753.

In 1752 the Reverend Schlatter, as president of the Coetus, interceded for the schoolmaster at Whitpain, at the same time interceding for the Philadelphia schoolmaster.[137] In the following year the schoolmaster at Whitpain received a donation of six pounds from Coetus.[138] Up to the year 1760 a school was probably conducted in the church. During this year a tract of land adjoining the church was purchased and a schoolhouse was built.[139] In the minutes of Coetus for the year 1760,[140] Whitpain is reported in the same charge as Germantown, the charge being credited with sixty pupils in the schools. In 1765[141] the Reverend Alsentz makes a separate report for Whitpain, reporting twenty children in the school. School was not maintained at Whitpain during the entire year of 1766 due to the fact that the congregation was too widely scattered.[142] A school was maintained, however, until May of that year. The teacher at Whitpain during the year 1776 was probably John Nicholas Korndoerffer.[143] Korndoerffer likewise probably taught this school during the years 1782 and 1783, as the names in his diary for this period are those which are to be found in the church records of Whitpain Church for the same period.[144] For the year 1786 Whitpain appears in a three church charge reporting two schools and fifty-two children in the schools.[145] One of these schools is assumed for Whitpain. In 1844 the old schoolhouse, which had stood near the church for more than three quarters of a century, was torn down.[146]

[135] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
[136] Wickersham, op. cit., p. 126.
[137] Hinke, Minutes of Coetus, p. 75. [138] Ibid., p. 89.
[139] Bean, History of Montgomery County, p. 1167. [140] Ibid., p. 185.
[141] Ibid., p. 237.
[141] Hinke, Minutes of Coetus, p. 237. [142] Ibid., p. 249.
[143] Bean, History of Montgomery County, p. 398.
[144] Brendle, "Nikolaus Korndoerffer," Perkiomen Region, I, p. 105.
Wickersham, op. cit., p. 136. [145] Hinke, Minutes of Coetus, p. 408.

KEELEY'S

Keeley's Union Church, or New Jerusalem Church, is located near the Limerick township line in Perkiomen township. A deed was prepared and dated February 15, 1756, for an acre of ground to be used for a German school and burial ground.[147] During the year 1761[148] the trustees for the Lutheran and Reformed congregations purchased a tract of land to be used for the erection of a building to serve as school and church. This building was in use in 1763. Following the Battle of Germantown the school building was used as a hospital.

WORCESTER

Worcester Reformed Church, also known as Wentz's Church, is located in Lower Salford township. The congregation probably existed earlier in the Skippack Church. When the old log church at Skippack was torn down in 1760, and not rebuilt, the congregation transferred its meeting place to the spot occupied by the Wentz Church.[149] The original deed bears the date of January 2, 1762. The first building was begun this same year, but due to lack of funds and other difficulties the building was not completed until 1771.[150] The church first appears in the minutes of Coetus in 1765,[151] when the Reverend Alsentz reports a school with thirty in attendance. The account book, under the date of December, 1765, records the payment of money for labor and for material for the schoolhouse. Among the items is the payment of one pound for a stove for the schoolhouse.[152] In 1766 reference is made in Coetus minutes to the new schoolhouse at Worcester.[153] Dur-

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146. Sesquicentennial of Boehm's Reformed Church, Blue Bell, Montgomery County, p. 85. 147. Bean, op. cit., p. 1026. 148. Ibid.
149. Huber, Historical Sketch of Wentz Reformed Church, p. 1.
150. Huber, op. cit., pp. 7-8. 151. Hinke, Minutes of Coetus, p. 237.
152. Hinke, Transcripts, B, III, December 16, 1765.
153. Idem, Minutes of Coetus, p. 249.

ing the year 1767 John Nicholas Korndoerffer probably taught at Wentz's Church school as he is recorded soliciting funds in Philadelphia for the new church at Worcester.[154] The amount of fifteen pounds, five shillings, and one pence was reported as collected by Korndoerffer and entered in the account book of the congregation. Under date of November 28, 1768, the elders of the church petitioned the General Assembly for permission to hold a lottery to pay for the church and for the schoolhouse. A declaration of trust, dated April 27, 1769, provides that the congregation was guaranteed, among other things, "the free and undisturbed use of the schoolhouse for teaching of school and for the use of the said congregation."[155] An entry in the account book of 1775 provides for the payment of two pounds to Nicholas Korndoerffer for work.[156] For the year 1786 the Reverend Winkhaus reports two schools for his charge.[157] One of these schools is assumed as having belonged to the Worcester congregation. The Kirchen Protocol is silent concerning the school.

POTTSTOWN

Pottstown Reformed Church, located at Pottstown in the northwestern section of the county, was founded sometime prior to 1769,[158] the year when the church first appears in the minutes of Coetus. Writers fail to note the presence of a school here during the eighteenth century. The records, said to be meager, were not available for examination.

MARLBOROUGH SCHOOL

A school was maintained in Marlborough township during the last quarter of the eighteenth century. Because of lack of further information this school is here designated as Marlborough. In the year 1779 Michael

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[154] Wentz, Account Book, 1765-1768.

[155] Hinke, Transcripts A, 1770-1784, April 27, 1769.

[158] Ibid., p. 290.

[156] Wentz, Account Book, 1775.

[157] Hinke, Minutes of Coetus, p. 408.

Harlacher and wife conveyed a tract of land of eleven acres to trustees.

> "To erect a school thereon for the use of the Calvinists and Lutherans, jointly and in common now settled and from time to be settled in the said township of Marlborough, and for no other purpose whatsoever."[159]

This school has been located about one-half mile north of Sorrel Horse Inn on the road from Green Lane to Trumbauersville. Just who was the earliest teacher is not known. Among the teachers who served here was John Nicholas Korndoerffer, whose diary gives us information concerning this school. Parts of this diary were no doubt written while Korndoerffer was serving this school in the Marlborough district, a fact which is in part substantiated by the similarity of names. Korndoerffer probably taught here during the years 1789 and 1795. No evidence has been found to show that a church was founded here during the eighteenth century. It is assumed that this school was under Reformed Church influence.

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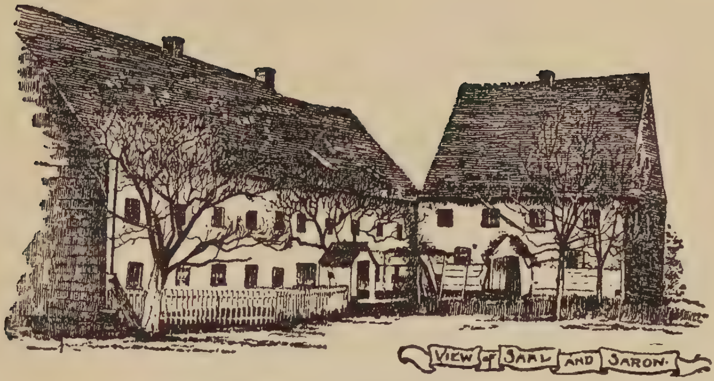
[159] Brendle, "Nikolaus Korndoerffer," Perkiomen Region, I, p. 108.


VIEW of SAAL AND SARON.

CLOISTER BUILDINGS, EPHRATA

CHAPTER III

LANCASTER COUNTY

LANCASTER County was one of the first settled counties of southeastern Pennsylvania, having been largely populated by the Germans. As early as 1711 there were Palatine settlers on the Pequa.[1] Since there were large numbers of the German Reformed in this county, it naturally became a center where the Reformed Church and the church school prospered, being closely bound to each other.[2] While more than eighty per cent. of the churches maintained schools, it would be more nearly correct to say that a school was connected with every church, even though evidence is not at hand to prove this contention.

The first schools of the county were conducted by the Seventh Day Baptists, or Dunkers, at Ephrata, but closely following these schools were those of the Reformed and the Lutheran churches. These schools, conducted under the direction of the persevering ministers of these denominations, were the only schools of character within the county during the eighteenth century, with the exception of the schools of the Dunkers at Ephrata and Lititz.[3]

CONESTOGA

Conestoga, Salem, Heller's, or Hill Church, located in Upper Leacock township, was founded by Conrad Tempelmann in 1725.[4] One writer places a church here as early as 1722.[5] This church is among the oldest Reformed churches in Pennsylvania. No records are in existence for the period prior to 1800. In Boehm's letter of 1744 he writes that he knew Tempelmann during the earlier period when Tempelmann served the congregation as "schoolmaster and reader."[6] This is the only reference to a school in connection with this congregation.

COCALICO

Cocalico, Keller's, or Bethany Church, now located at Ephrata, was founded about 1730.[7] The Kirchen Protocol, opened in 1766, tells something about the early schoolmasters. In 1767 John Melchior Auer, "Reformirt Schuldiener" was married, and in 1768 a child of Schoolmaster Auer was baptized. Dr. Hinke cites Ernest William Christ as schoolmaster here in 1767, a child of Schoolmaster Christ being baptized October 8, 1767. In 1775 Schoolmaster Jacob Guth had a son baptized, and in the year 1777 another son was baptized.[8] On a fly leaf, under date of April 21, 1788, appears an entry of fifty children in the schools of the united congregations. Comparison of this report for 1788 in the minutes of Coetus is identical except that Cocalico is not mentioned in the report. Possibly the Reverend Hautz neglected to report Cocalico.[9] A

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1. Mombert, History of Lancaster County, p. 26.
2. Lancaster Intelligencer, March 9, 1895.
3. Rupp, History of Lancaster County, p. 441.
4. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
5. Klein, History of Lancaster County, II, p. 732.
6. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 418.
7. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.

school was conducted here as late as 1853 when steps were taken to liquidate the debt on the schoolhouse.[10]

MUDDY CREEK

Muddy Creek Church, located in East Cocalico township, was founded about 1730.[11] Among the early schoolmasters at Muddy Creek was John Adam Luckenbach, a former schoolmaster at Old Goshenhoppen, who appears at Muddy Creek in 1743, assisting the Reverend Jacob Lischy.[12] In 1744 Lischy writes that John Adam Luckenbach was assisting with the work as schoolmaster.[13] At that time they had twenty boarding students, plus the students who attended the school during the day. The reference to boarding students is unique in the schools of the German Reformed Church, boarding students being more characteristic of Moravian schools. Luckenbach was still assisting with this work in April, 1745.[14] In 1748 a disagreement is recorded as to whether John Conrad Tempelmann might conduct services in the schoolhouse.[15] In the report of the Reverend Waldschmidt for the year 1752, the petition of the teacher at Muddy Creek was presented asking for support.[16] For the years 1776[17] and 1777,[18] the Reverend Gobrecht reported Muddy Creek as a part of a charge conducting schools. The teacher at Muddy Creek, or "Moden Creek," sometime prior to 1784 was Henry Miller, who is reported to have died October 24, 1784.[19] The schoolmaster at Muddy Creek in 1789 was Peter Miller, later schoolmaster at Cacusi, Berks County. An entry is noted for April 18, 1799, citing

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8. Cocalico, Kirchen Protocol. 9. Hinke, Minutes of Coetus, p. 423.
11. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
12. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 138.
13. Idem, Transcripts, Diaries of Missionary Travels in the American Colonies. 14. Idem, Transcripts, Diarien Der Land Prediger.
15. Idem, Transcripts, A, 1747-1749. 10. Cocalico, Kirchen Protocol.
16. Hinke, Minutes of Coetus, p. 74. 17. Ibid., p. 356. 18. Ibid., p. 363.
19. Pennsylvania Archives, Sixth Series, VI, p. 207.

the baptism of John Peter, son of Schoolmaster Krick. June 2, 1792, the name of Schoolmaster Krick again appears in the records, a son Adam being baptized.[20] For the years 1784 and 1790 the minutes of Coetus indicate that a school was being maintained at Muddy Creek.[21] Klein cites Henry Crick as schoolmaster at Muddy Creek from 1800 to 1810.[22] This is probably an error, the name of Peter Krick probably was intended. A school was no doubt maintained here with considerable regularity during the century.

LANCASTER

Lancaster First Reformed Church, located in the city of Lancaster, was founded about 1732. This preaching station is first mentioned in a letter of Tempelmann in 1733.[23] The records of this church are most fruitful in tracing the life of the school of this congregation. Records include baptismal records, marriage records, burial records, minute books, and a considerable amount of loose material in the form of receipts, accounts, agreements, and documents referring to the lottery conducted by the church for the benefit of the school.

Reference to a school at this church appears in a recent work,[24] placing the date of the existence of a school as early as 1736, with John Jacob Hock as teacher. Dr. William J. Hinke points out that the words teacher and preacher were used interchangeably, hence there is doubt whether Hock ever served as a teacher in the church school. Wickersham[25] assumes that the Reverend Hock may have taught at this school.

The first actual reference to the school is noted in the diary of the Reverend Michael Schlatter, under the date of 1746, when there appears mention of a schoolmaster at Lancaster, the schoolmaster making complaint about his meager income. Schlatter complimented the schoolmaster as being diligent and hoped that a present might be given to him.[26] This schoolmaster was probably John Hoffman, whose contract, dated May 4, 1747, is preserved among the Harbaugh manuscripts.[27] This contract is frequently cited in histories of education. Hoffman served many years at Lancaster, a fact which is testified to by the appearance of numerous receipts signed by Hoffman, beginning in 1749[28] and continuing through 1774.[29] During the year 1749 receipts appear signed by Hoffman on the dates of May 30th, November 1st, and December 21st, all three receipts being for wood for the schoolmaster.

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[20] Muddy Creek Records, p. 53.

[21] Hinke, Minutes of Coetus, p. 423. Ibid., p. 440.

[22] Klein, History of Lancaster County, II, p. 747.

[23] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 62.

[24] Klein, op. cit., II, p. 973. [25] Wickersham, op. cit., p. 127.

An undated account appears which has been placed at 1749, since it makes reference to the payment of money to the Reverends Leitig and Weiss, who at that time were visiting the churches.[30] The account includes the items of nails, bricks, wool, and oil. This account likewise notes the payment of ten shillings to the schoolmaster for the instruction of a poor child and an item of seven shillings six pence for shoes for a poor child. The schoolmaster received one pound, fifteen shillings, six pence due him from the previous year.[31] In April, 1750, a child of Schoolmaster Hoffman was baptized.[32] During November, 1750, the sum of one pound, ten shillings was paid for plastering the schoolhouse,[33] while in December of the same year the sum of one pound, three shillings, six pence was paid

26. Hinke, "Diary of the Reverend Michael Schlatter," Journal Presbyterian Historical Society, III, p. 169. 27. Wickersham, op. cit., p. 140.
28. Lancaster Documents, Receipt, May 30, 1749.
30. Lancaster Document, Undated. Placed at 1749.
Hinke, Minutes of Coetus, p. 61. 29. Ibid., Receipt, March 15, 1774.
31. Lancaster Documents, Undated. Placed at 1749.

for two windows for the schoolhouse.[34]

In 1752 the Coetus met at Lancaster in the schoolhouse.[35] At this meeting the Reverend Otterbein asked that his schoolmaster be not passed over in the giving of the donations, but that he be rewarded for his faithfulness. At the meeting of Coetus in 1753 the Lancaster schoolmaster was given six pounds,[36] while in 1754 he was given three pounds.[37] For the year 1756 the schoolmaster received five pounds[38] and in 1757 he received a like amount.[39] The school received additional funds in 1758 from the sale of property bequeathed to the church by Andrew Bersinger. The house and lot were sold and the money devoted to the parsonage and to the schoolhouse.[40] In 1759 appears a receipt signed by Hoffman for the sum of two pounds, six shillings, due from the year 1758.[41] In 1759[42] Schoolmaster Hoffman received five pounds from Coetus, while in 1760[43] he received eight pounds.

For the year 1760[44] the Reverend Stoy reports sixty children in attendance at the school. Wickersham[45] wrongly credits Stoy with being the teacher during this year. In 1761[46] the school had an attendance of seventy pupils. During the years 1761 to 1765 a lottery was held for the purpose of raising funds to defray the expenses in connection with the schoolhouse. Included among the documents of the congregation are lottery tickets,[47] and packs of papers containing the accounts of the lottery. Among the documents is an account of William Crawford for the year 1762, the entries noting

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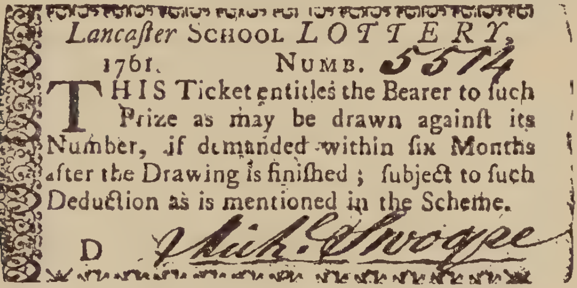
32. Lancaster, Baptismal Records, April 10, 1750.
33. Lancaster Documents, Receipts, November 12, 1750.
34. Ibid., December 18, 1750.
35. Hinke, Minutes of Coetus, p. 65. 36. Ibid., p. 89.
37. Ibid., p. 118. 38. Ibid., p. 149. 39. Ibid., p. 161.
40. Cramer, History of First Reformed Church, p. 79.
41. Lancaster, Documents, Receipt, January 1, 1759.
42. Hinke, Minutes of Coetus, p. 183. 43. Ibid., p. 183.
44. Ibid., p. 184. 45. Wickersham, op. cit., p. 136. 46. Ibid., p. 198.

amounts paid to individuals and amounts for wine, labor, and materials used in connection with raising the first story of the schoolhouse.[48] During this year the schoolmaster received a donation of five pounds from Coetus.[49] A financial account, opened August 27, 1763, and extending through to the year 1771, contains numerous items referring to the schoolhouse,[50] showing that the school was conducted during these years.



Lancaſter SCHOOL *LOTTERY,*
1761. NUMB. 5574

THIS Ticket entitles the Bearer to ſuch Prize as may be drawn againſt its Number, if demanded within ſix Months after the Drawing is finiſhed; ſubject to ſuch Deduction as is mentioned in the Scheme.

D Mich. Swope

LOTTERY TICKET

Included among the duties performed by Schoolmaster Hoffman was that of serving as clerk for the congregation. Among the Philadelphia documents appears a letter of dismissal of Elizabeth Huetter from the Lancaster congregation to the Philadelphia congregation, dated December 15, 1763, and signed by Hoffman.[51] During the year 1764 additional bills and receipts appear referring to the work done at the schoolhouse. Under date of the first entry, September 17, 1764,[52] appears a bill for material used at the schoolhouse, consisting for the most part of entries for nails and "sprics," probably referring to "spreigels" (thin pieces of wood).

47. Lancaster Documents, Lottery tickets, 1761.
48. Idem, Account, January 7, 1762.
49. Hinke, Minutes of Coetus, p. 216.
50. Lancaster, Documents, Account, August 27, 1763.
51. Hinke, Transcripts, AVIII, 1762-1769.

In 1765 the Reverend Hendel reports eighty children in the school.[53] During the year 1765 the lottery was drawn, yielding seven hundred pounds, four pence for the school.[54] That the accounts of the lottery were not closed as late as 1769, is indicated by an act which appears in the records of the governor's council, an act to permit the "High Dutch Reformed Church" and St. James Church of Lancaster to collect outstanding money due on the lottery.[55] In 1771[56] appears a promissory note, signed by Thomas Holliday, promising to pay the sum of three pounds, ten shillings, six pence, still due on the lottery. Other receipts, not quoted here, appear during these years. During 1761 a stove was bought for the school for five pounds.[57] Numerous accounts for work at the schoolhouse appear in 1766. May 9, 1766, Christopher Rahn received twenty pounds for work done at the old schoolhouse,[58] and a Mr. Schaffer received eleven pounds. August 6, 1766, Abraham Kern received four pounds, two shillings, six pence for fifteen hundred shingles for the schoolhouse.[59]

For the year 1766[60] the Reverend Hendel reports fifty or sixty children enrolled in the school, while in 1767[61] fifty or sixty children are again reported enrolled. In 1768[62] the Reverend Hendel reports seventy children in school. At the latter meeting a delegate, William Bausman, appeared before Coetus on behalf of the congregation, registering a complaint that the Reverend Hendel did not visit the school often enough, nor did he examine the children. The Reverend Hendel defended himself. An agreement was reached whereby

52. Lancaster, Documents, Account, September 17, 1764.
54. Cramer, History of First Reformed Church, p. 41.
53. Hinke, Minutes of Coetus, p. 236. 55. Colonial Records, IX, p. 580.
56. Lancaster Documents, Promissory note, May 25, 1771.
57. Ibid., Receipt, Jan. 22, 1766.
58. Ibid., Receipt, May 9, 1766. 59. Ibid., Receipt, August 6, 1766.
60. Hinke, Minutes of Coetus, p. 250.61, Ibid., p. 257. 62. Ibid., p. 278.

a visit to the school once each week would be satisfactory.[63] This charge against the Reverend Hendel was no doubt unjustified, as minutes of Coetus tend to show that the Reverend Hendel took an active interest in the schools as is testified to by the good condition of all schools which appear in his reports. For the year 1768[64] the Reverend Hendel reports seventy pupils enrolled in the school.

In 1768[65] ten pounds was paid to George Purkher for work done at the schoolhouse. The school was then frequently referred to as the "old schoolhouse." In 1770[66] appear two bills for work done at the school house, one of three pounds, nineteen shillings, ten pence, and another for thirty pounds, six shillings, seven pence.[67] In the charter of February 6, 1771, it is stated that the congregation had built a church, schoolhouse and parsonage.[68] For the year 1771, the Reverend Boehm reports sixty pupils enrolled in the schools.[69] In April, 1771, appears the account of George Burckhart with the Reformed Church, including the items for church and school.[70] For the year 1775 Lancaster had no minister but reports one school.[71] In the year 1776 there appears an agreement signed by Schoolmaster Hoffman, wherein he agrees to move out of the schoolhouse and to retire, with the understanding that a sum of money be given to him by the congregation. Up to this time, Hoffman had served the congregation over a period of about thirty years.[72]

Receipts and entries in the records of 1771, concerning the school, include meetings of the church

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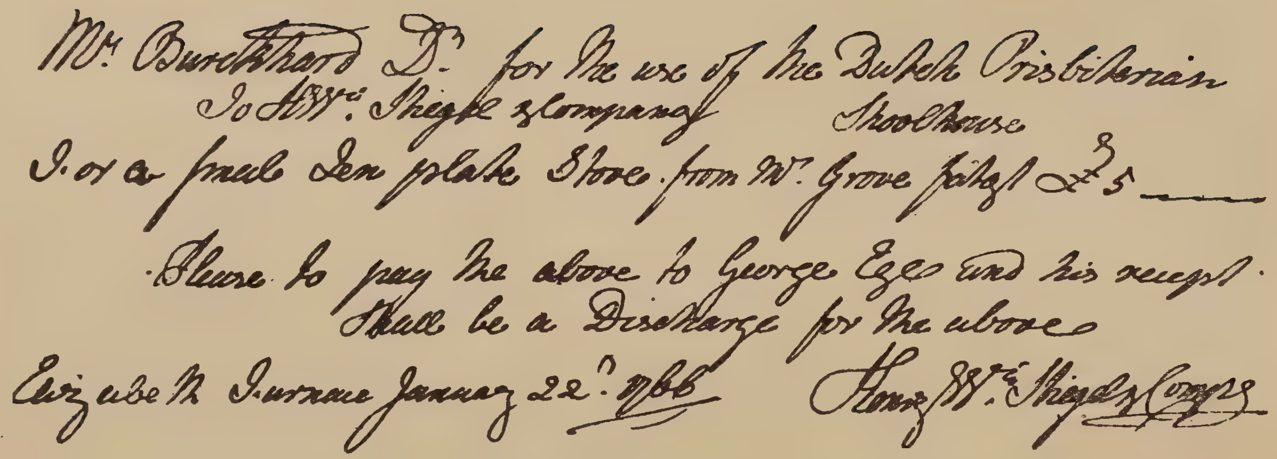
[63] Ibid., p. 270. [64] Ibid., p. 278.
[65] Lancaster, Documents, Receipt, January 6, 1768.
[66] Ibid., Receipt, August 6, 1770. [67] Ibid.
[68] Lancaster Intelligencer, March 9, 1895, p. 13.
[69] Hinke, Minutes of Coetus, p. 320.
[70] Lancaster, Documents, Account, April, 1771. [71] Ibid., p. 351.
[72] Lancaster, Documents, Hoffman Agreement, January 6, 1776.



Mr. Burckhard Dr. for the use of the Dutch Prisbiterain
To Hy. Wm. Stiegel & Company Schoolhouse
To a small Ten plate Stove from Mr. Grove fitted £5 ——

Please to pay the above to George Ege and his receipt
shall be a Discharge for the above

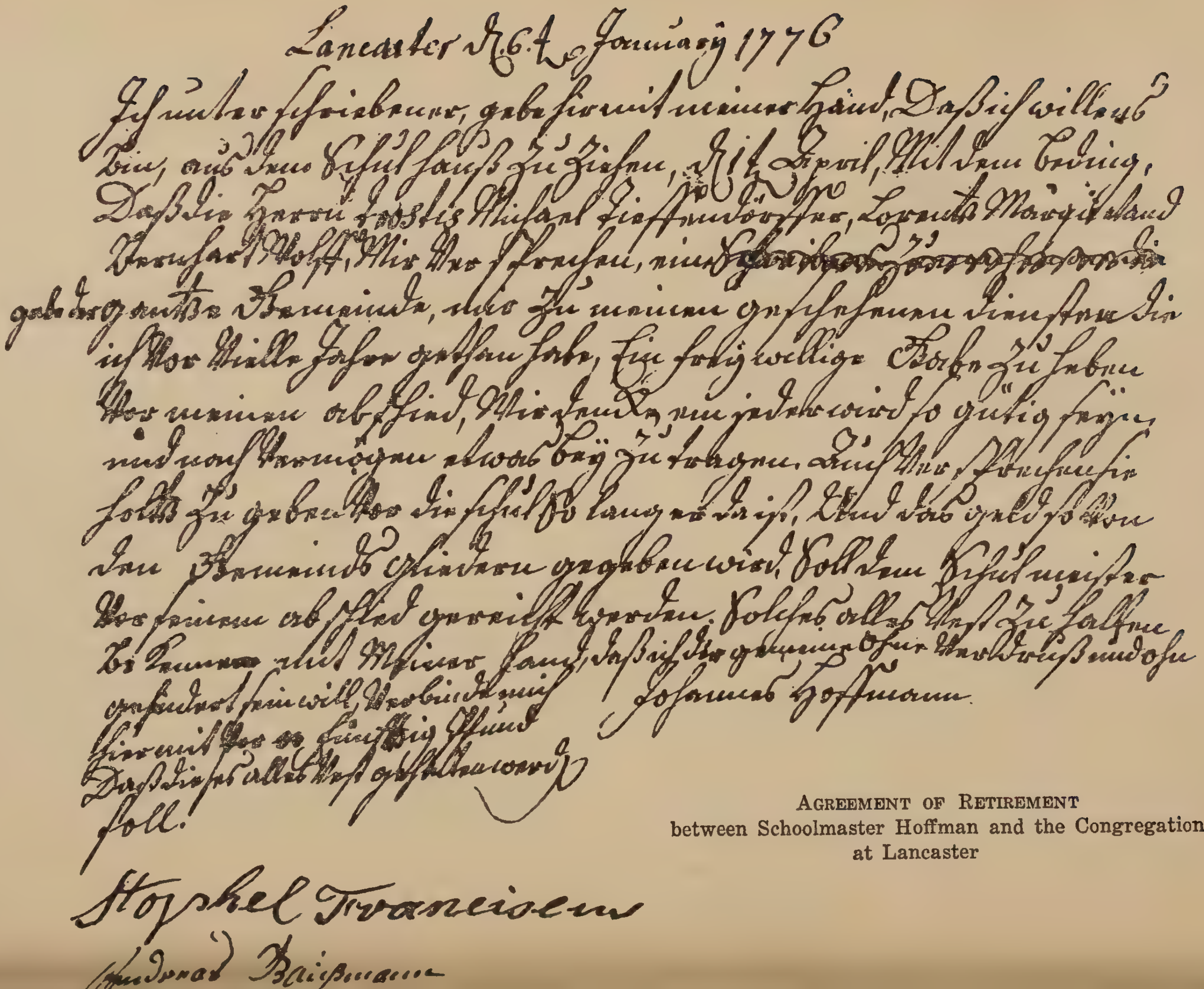
Elizabeth Furnace January 22d 1766 Henry Wm. Stiegel & Compy

Bill from Henry W. Stiegel for a ten plate stove for the School House at Lancaster council in the schoolhouse[73] and bills for work done at the schoolhouse.[74] In 1779 the congregational meeting was held in the schoolhouse for the selection of a pastor.[75] For the latter year the Reverend Helffenstein reports two schools at Lancaster with a total enrollment of one hundred thirty-seven pupils.[76] In 1782 the Reverend Faber reports one school with sixty pupils enrolled.[77] The reports of Reverend Hendel for the years 1783 to 1791, inclusive, are as follow:

1783, 2 schools, 81 enrolled.[78]
1784, 2 schools, 74 enrolled.[79]
1785, 2 schools, 72 enrolled.[80]
1786, 2 schools, 120 enrolled.[81]
1787, 75 enrolled.[82]
1788, 1 school, 37 enrolled.[83]
1789, 2 schools, 66 enrolled.[84]
1790, 2 schools, 42 enrolled.[85]
1791, 1 school, 47 enrolled.[86]

Beginning in 1789, payments in the account book[87] and receipts tend to show that John Doll was the schoolmaster through the year 1798. In 1790 an item of fifteen shillings appears for shingling the barn of the schoolmaster.[88] In 1793[89] varying sums were paid to Schoolmaster John Doll. In 1797[90] Doll was paid seven shillings, six pence school money. During 1798[91] several receipts appear for wood delivered to the schoolmaster. Church service of the schoolmaster was evidently paid separately from school service, as is testified to by a receipt for five pounds, signed by John Doll,

[73] Lancaster, Minute Book, January 13, 1777.
[74] Lancaster, Documents, April 2, 1777.
[75] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 221.
[76] Hinke, Minutes of Coetus, p. 370. [77] Ibid., p. 380.
[78] Ibid., p. 386. [79] Ibid., p. 391. [80] Ibid., p. 401.
[81] Ibid., p. 408. [82] Ibid., p. 414. [83] Ibid., p. 423.
[84] Ibid., p. 430. [85] Ibid., p. 440. [86] Ibid., p. 447.
[87] Lancaster, Account Book, February 23, 1789.
[90] Ibid., August 26, 1797.
[88] Lancaster, Documents, Receipt, April 23, 1790. [89] Ibid., 1793.



Lancaster d. 6.t January 1776

Ich unterschreibener, gebe hiermit meiner hand, Daß ich willens
bin, aus dem Schul hauß zu ziehen, d. 1t April, Mit dem beding,
Daß die Herren Jostis Michael Hiffendörffer, Lorentz Mäyer und
Bernhart Wolff, Mir Vor sprechen, und ~~[illegible]~~
geb das gantze Gemeinde, das zu meinen geschehenen diensten die
ich Vor Viele Jahre gethan habe, Ein freywillige [illegible] zu haben
Vor meinem abschied, Wir denken, ein jeder wird so gütig seyn,
und nach Vermögen etwas bey zu tragen. auch [illegible]
solle zu gebrauchen die schul so lang er da ist, Und das geld so von
den Gemeinde Kindern gegeben wird, soll dem Schulmeister
Vor seinem abschied gereicht werden. Solches alles Vest zu halten
bekennen mit Meiner hand, daß ich der gemeinde für Verdruß und ohne
gehindert sein will, Verbinde mich
hiermit [illegible] künftig Ihnen
Daß dieses alles Vest gehalten werden
soll.

Johannes Hoffmann

Stophel Franciscus

Andreas Baißmann

Agreement of Retirement
between Schoolmaster Hoffman and the Congregation
at Lancaster

for six months "kirchen bedienung."[92] Other receipts of 1798 and 1799[93] include repairs to the schoolhouse pump,[94] paving around the schoolhouse pump,[95] whitewashing the schoolhouse,[96] hauling lime and whitewashing the schoolhouse,[97] bricks for the schoolhouse pump,[98] mason work,[99] repairing the stove at the schoolhouse,[100] wood for the schoolmaster,[101] chimney sweeping at the schoolhouse,[102] and painting.[103] Among other interesting items of 1790 is the payment of two pounds, five shillings to John Doll to write the names of the members of the congregation "im langen buch."[104] An entry in the minutes of the congregation for March 25, 1799, called a meeting of the church council to consider the disagreement between the schoolmaster and H. Muhlenberg.[105]

With the passage of the free school act of 1834, and its subsequent adoption in Lancaster, the school rooms belonging both to the Lutheran and to the Reformed congregations were rented to the board of directors of the free schools. This would tend to show that the Reformed Church school was discontinued at this time after a continuous existence of almost a century.

REYER'S

Reyer's or Zion's Church, located at Brickerville, Elizabeth township, was founded about 1732.[106] The original records are lost. Transcripts of the early records have been preserved, fortunately.[107] Wickersham reports that in 1779 the schoolhouse was so

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[91] Lancaster, Documents, Receipts for January 6; February 26; February 25, 1798. [92] Ibid., May 1, 1798.

[93] Lancaster, Receipt Book, 1798, 1799. [94] Ibid., August 6, 1798.

[95] Ibid., August 8, 1798. [96] Ibid., August 20, 1798.

[97] Ibid., October 6, 1798. [98] Ibid. [99] Ibid., October 8, 1798.

[100] Ibid., October 17, 1798. [101] Ibid., November 28, 1798.

[102] Lancaster, Documents, Receipt, December 22, 1798.

[103] Ibid., Receipt, June 8, 1799.

[104] Lancaster, Account Book, May 1, 1799.

[105] Lancaster, Minute Book, March 25, 1799.

[106] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 483.

dilapidated that the Lutheran minister, who taught the school, was forced to remove the school to the parsonage.[108] From the limited information at hand it is not definitely certain that the school was a union school, hence it is not included among the schools with Reformed Church affiliation.

SELTENREICH

Seltenreich Church, near New Holland, Earl township, was founded about 1732.[109] The first building, erected in 1746, served as church and school for many years.[110] In 1752 the Reverend Waldschmidt reports schools in all of his congregations except White Oaks, Seltenreich being a member of the charge.[111] In 1754 the teacher at Seltenreich received a donation of two pounds from Coetus,[112] receiving a like sum in 1759.[113] Two schools were credited to the charge of four churches in 1775,[114] while in 1776[115] Seltenreich was a part of a charge reporting three schools. In 1777[116] fifty-six pupils are reported for the charge, while in 1779[117] two schools with thirty-five enrollment are reported for the charge. Seltenreich is assumed to be one of the churches reporting schools in 1790.[118] The records yield no information concerning the school.[119]

WHITE OAKS

White Oaks or Jerusalem Church, near Penryn, Penn township, was founded about 1747, according to the date of the deed.[121] No records prior to 1800 could be located. In 1752[122] the Reverend Waldschmidt reports schools for all of his churches except White Oaks.

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107. Historical Society of the Reformed Church, Lancaster, Pa.
108. Wickersham, op. cit., p. 127.
109. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 482.
110. Wickersham, op. cit., p. 136. Klein, op. cit., I, p. 973.
111. Hinke, Minutes of Coetus, p. 74. 112. Ibid., p. 118.
113. Ibid., p. 172. 114. Ibid., p. 351. 115. Ibid., p. 356.
116. Ibid., p. 363. 117. Ibid., p. 370. 118. Ibid., p. 440.
119. Seltenreich. Kirchen Protocol.
121. Ibid., p. 483. 122. Hinke, Minutes of Coetus, p. 94.

By 1754[123] a school was maintained, as the teacher received a donation of one pound from Coetus that year. In 1757[124] the teacher received a donation of two pounds. For the year 1761 one school is reported for the charge of Cocalico and White Oaks, but in this instance the school is credited to Cocalico in the light of the better school record of Cocalico.[125] No other record of a school appears in the minutes of Coetus or in secondary sources consulted.

LITTLE COCALICO

Little Cocalico, Swamp Church, sometimes referred to as Michael Amweg's, is located in West Cocalico township near Blainsport. This church was founded about 1749.[126] A patent, bearing the date of March 25, 1762, was issued to Henry Waller in trust for the Lutheran and Reformed congregations.[127] Later this land was deeded to Jacob Amweg and George Brunner as trustees, patented February 14, 1785.[128] Confusion results from a failure to distinguish the two Cocalico's in the minutes of Coetus. The report of 1765 may be safely ascribed to Little Cocalico, since Cocalico (Bethany) was being served at this time by an irregular minister.[129] In 1765 the Reverend Waldschmidt reports forty children in school at Cocalico and Cacusi, adding that the schools were very nearly the same.[130]

The following reports referring to Cocalico cannot be safely ascribed to either church but are cited to show the existence of a Reformed school. For the year 1752 the Reverend Waldschmidt reports schools in all but one of his congregations, Cocalico being included in the charge.[131] In 1753 a donation was not given to the

[123] Ibid., p. 118. [124] Ibid., p. 161. [125] Ibid., p. 199.
[127] Patent Book AA, Department of Internal Affairs, No. 3, p. 150.
[128] Ibid., P No. 4, p. 415. [126] Ibid., p. 483.
[129] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 83.
[130] Hinke, Minutes of Coetus, p. 236. [131] Ibid., p. 74.

Cocalico teacher, the president of Coetus offering to assist the teacher in some other way,[132] but in the following year the Cocalico teacher received a donation of three pounds.[133] In 1760 the Reverend Waldschmidt could give no definite report concerning schools, but we may be led to assume that schools were being conducted in the charge.[134] In 1761 the Reverend Waldschmidt reports twenty-five children in the two schools of Cocalico and White Oaks.[135] For the year 1765 three schools with a total enrollment of sixty-five are cited for the charge of four churches.[136] In 1777[137] only fifty-six pupils are reported enrolled, while in 1779[138] two schools with an enrollment of thirty-five pupils are cited for the charge. In each instance a school has been assumed for a Cocalico Church.

RAPHO

Rapho Church, Rapho township, was founded sometime prior to 1753,[142] when the church first appears in the minutes of Coetus as one of the churches in Tempelmann's charge. This church did not appear in the minutes of Coetus after 1784.[143] While appearing in connection with other churches reporting schools, there is not sufficient evidence to warrant assuming a school for this church in any other year than 1782,[144] when one school with an enrollment of seven pupils is reported. This church is now extinct. Records are apparently lost or were destroyed.

WARWICK

Warwick Church, an extinct congregation, was located in Warwick township, its church record being opened in 1754. The patent for the church land, dated March 26, 1752, states that the land was surveyed December 22, 1752, for the trustees of the Lutheran and Reformed congregations "of said township for a burying ground and for a schoolhouse."[145] This establishes a school here as early as the middle of the eighteenth century. The church first appears in the minutes of Coetus in 1771.[146] In 1775[147] and 1777[148] Warwick appears as a member of a charge reporting schools. On the title page of the church record appears the name of Henry Keiser as schoolmaster at this church in 1821.

MAYTOWN

Maytown Church, located in East Donegal township, was founded about 1765, when the church record was begun. This church does not appear in Coetus minutes until 1782,[152] when the Reverend Runckel reports one school at Maytown with an enrollment of twelve pupils. The church record, consisting mainly of baptismal entries, makes no reference to a parochial school.

BLASER'S

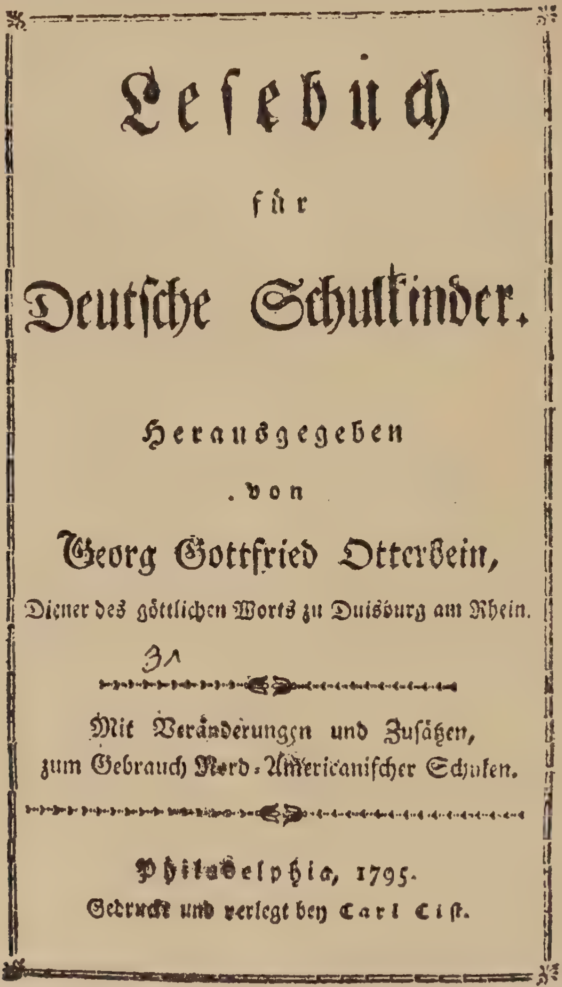
Blaser's Church, now extinct, was located in West Donegal township, south of Elizabethtown. This church was founded sometime prior to 1767, the date of the first church.[153] Blaser's does not appear in the minutes of Coetus until 1781.[154] In 1782 the Reverend Runckel reports one school with an enrollment of eleven pupils.[155] This is the only mention of a school, the records seemingly disappearing with the church.

MANHEIM

Manheim, St. Paul's Reformed Church, Manheim, Penn township, was founded about 1769. The first entry in the church record is under date of July 28,

132. Ibid., p. 89. 133. Ibid., p. 149. 134. Ibid., p. 185.
135. Ibid., p. 199. 136. Ibid., p. 356. 137. Ibid., p. 363.
138. Ibid., p. 370. 142. Ibid., p. 109. 143. Ibid., p. 391.
144. Ibid., p. 380. 146. Ibid., p. 320. 147. Ibid., p. 351.
148. Ibid., p. 363. 152. Ibid., p. 380.
139. Zacharias Collection, Transcript of Tauf Protocol.
145. Patent Book AA No. 7, p. 191.
153. Lowe, "Donegal Reformed Church at Milton Grove," Lancaster County Historical Society, XXII, p. 40.

1771.[156] The congregation first appears in the minutes of Coetus this same year.[157] In the years 1775,[158] 1777,[159] and 1781,[160] Manheim appears as a part of a



Leſebuch

für

Deutſche Schulkinder.

Herausgegeben

von

Georg Gottfried Otterbein,

Diener des göttlichen Worts zu Duisburg am Rhein.

3A

Mit Veränderungen und Zuſätzen,
zum Gebrauch Nord-Americaniſcher Schulen.

Philadelphia, 1795.
Gedruckt und verlegt bey Carl Ciſt.

TITLE PAGE OF A READER FOR THE REFORMED SCHOOLS, by Georg Gottfried Otterbein charge reporting schools, a school being assumed for Manheim Church each year. For the year 1782[161] the Reverend Runckel reports one school with seven pupils. For the years 1783[162] and 1784[163] Manheim again appears as a part of a charge reporting schools. The schoolmaster at Manheim from 1790 to 1807 was Peter Blaser, who previously taught at Oley, Berks county, from 1784 to 1790.[164] The records of the church consist for the most part of baptismal entries and make no reference to the church school.

NEW HOLLAND SCHOOL

A school opened at New Holland, Earl township, was under Reformed influence but was not distinctly a Reformed Church school. In 1785 the Lutheran pastor started a project for the establishment of a German and English school. The Reformed joined heartily in the work and were represented on the board of trustees from the very beginning. This school was dedicated December 26, 1787, with services conducted jointly by the Lutherans and by the Reformed. That this was a union project is further testified to by the act of incorporation in the nineteenth century, listing the incorporators as the "Union Church and School Society of New Holland."[166] While this school was not distinctly Reformed it is here cited as showing Reformed Church influence in education.

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of schools by the following churches:

Donegal Church, Mt. Joy township, near Elizabethtown, founded about 1743. Now extinct.

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154. Hinke, Minutes of Coetus, p. 375. 155. Ibid., p. 380.
156. Zacharias Collection, Church Record of Manheim Ref. Ch.
157. Ibid., p. 320.158. Ibid., p. 357. 159. Ibid., p. 363.161. Ibid., p. 380.
160. Ibid., p. 375. 162. Ibid., p. 386. 163. Ibid., p. 391.
164. Seidehsticker, First Century of German Printing in America, p. 113.
166. Ibid., p. 41.

New Providence, Zion's, earlier known as Pequea, Strasburg township, founded sometime prior to 1751.

Donegal, Christ Church, Elizabethtown, Mt. Joy township, founded about 1760.

New Holland, St. Stephen's Church, New Holland, Earl Township, founded about 1799.

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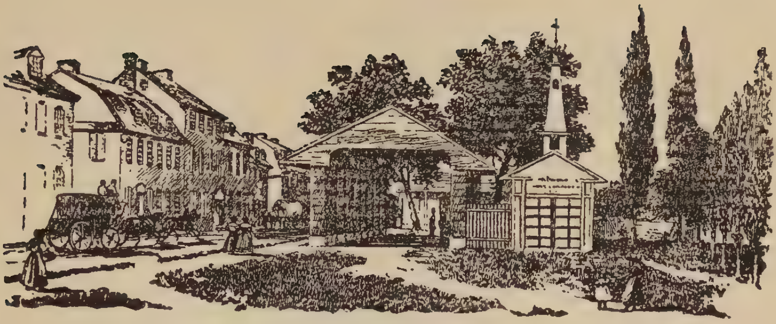

MARKET SQUARE, GERMANTOWN

CHAPTER IV

PHILADELPHIA COUNTY

PHILADELPHIA County contains three Reformed Churches founded prior to 1800. Since the close of the eighteenth century, two of these congregations have affiliated with the Presbyterian Church. Two maintained schools which appear before the middle of the century.

GERMANTOWN

The Germantown Church, located at Germantown, was founded about 1727.[1] This church is now the Market Square Presbyterian Church. In 1732 a tract of land was conveyed to the congregation. A church was begun the following year but was not completed until 1734.[2]

The first schoolmaster at Germantown of whom there is record was Samuel Suther, who came from St. Gall, Switzerland. In 1746 Schlatter wrote that it was impossible for Suther to make his living by teaching, even though he was an excellent teacher.[3] Suther probably served here as a teacher from 1746 to 1749. In October of 1749, Suther advertised in the "Pennsylvania Gazette," offering to give instruction in the German language, giving the name of the Reverend Schlatter as reference.[4] Wickersham wrongly places Suther in the Philadelphia school at this time.[5] In a letter of November 5, 1752, to the Deputies of the Synod from the officials of the Germantown congregation, aid was sought for the church school.[6]

For the year 1760 the Reverend Alsentz reports sixty children in attendance in the schools of his charge.[7] The report of 1761[8] is somewhat confusing since it is not apparent which of the schools were church schools. It is possible that the schoolmaster at this time may have been John Christopher Gobrecht, who was studying theology with the Reverend Alsentz at Germantown.[9] In 1764[10] the Reverend Alsentz reports the schools to be in good condition. For the year 1765[11] fifty or sixty pupils are reported enrolled in the school at Germantown. In the following year eighty children are reported enrolled in the schools.[12] Probably two schools were maintained that year.

In 1771 the church was chartered by the proprietaries. The charter required the congregation to apply the income from the land to the maintenance of church and school.[13]

In 1782 the Reverend Helffenstein reports three schools in the Germantown congregation, but does not give the enrollment.[14] For the following year, 1783,[15] two schools with enrollment of sixty-three pupils are reported. In 1784[16] only one school is reported. For the year 1785[17] two schools with enrollment of one hun-

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[1] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 483.
[2] Ibid., p. 241. [5] Wickersham, op. cit., p. 127.
[3] Hinke, "Diary of the Reverend Michael Schlatter," Journal of Presbyterian Historical Society III, p. 168.
[4] Hinke, Transcripts, A, VI, 1749-1752, October 26, 1749.
[6] Hinke, Transcripts A, 1749-1752, November 5, 1752.
[7] Hinke, Minutes of Coetus, p. 185. [8] Ibid., p. 199.
[9] Idem, History of Tohickon Union Church, p. 40. [10] Ibid., p. 227.
[11] Ibid., p. 237. [12] Ibid., p. 249.
[13] Dotterer, "The Church at Market Square," Perkiomen Region, II, p. 75. [14] Hinke, Minutes of Coetus, p. 380. [15] Ibid., p. 386.

dred eighty pupils are reported, while in the years 1786[18] and 1787,[19] the total number of pupils reported are one hundred and sixty-seven respectively. The year 1788[20] is the last year that the Germantown school or schools appear in the minutes of Coetus. For this year two schools with forty-five enrollment are reported. A translation of the baptismal, marriage, and burial records in the library of the Pennsylvania Historical Society throws no light on the school history.[21] The original records are deposited in the archives of the Presbyterian Historical Society, Witherspoon Building, Philadelphia, Pa.

PHILADELPHIA

First Reformed Church, Philadelphia, was founded in 1727.[22] The records of this congregation are among the most complete of the churches included in this study, due in part to the congregation centralizing its records and taking excellent care of them. This church likewise appears more regularly in the minutes of Coetus than do most churches. The school of the church can be well traced in both the records and documents of the church, and in the Coetus reports.

The first communion of this church was conducted by the Reverend George Michael Weiss. This same George Michael Weiss, who was a graduate of the University of Heidelberg, advertised in the "American Weekly Mercury" in 1730, the opening of a school of a "high order" to teach "logic, natural philosophy, and metaphysics."[23] This attempt to open a school was no doubt in part induced by the poverty of Weiss' parishioners.

[16] Ibid., p. 391. [17] Ibid., p. 400. [18] Ibid., p. 408.

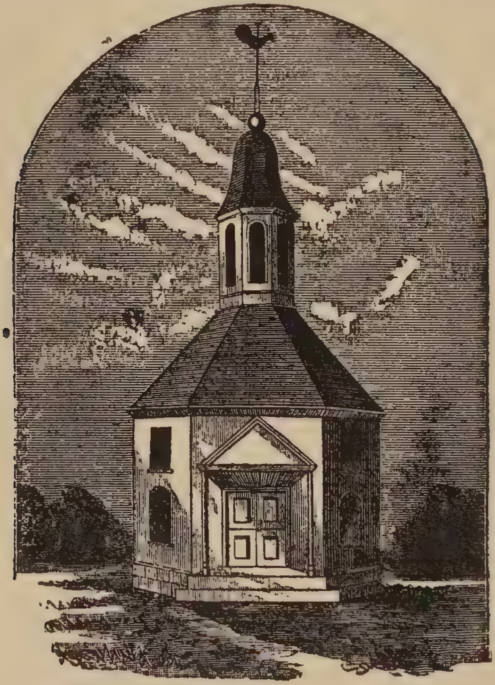
[19] Ibid., p. 414. [20] Ibid., p. 423.

[21] Germantown, "Record of the Reformed Congregation," Collection of Genealogical Society of Pennsylvania, XI.

[22] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.

[23] Van Horne, History of the Reformed Church in Philadelphia, p. 18.

That the Reformed and Lutherans early worshipped together, and together supported a school, is indicated by an account of repairs made to the church and to the school during the year 1735. One of the items on the account is the payment of one shilling for the whitewashing of the schoolhouse. Half of this bill was paid by the Reformed and half by the Lutherans. The agreement by which the two congregations used the same building continued until 1741.[24]



First Reformed Church, Philadelphia

In a letter to the Classis and Synods in the year 1739, the Reverend John Philip Boehm reports the Philadelphia schoolmaster to be John Berger. He adds that no one could make a living at school teaching in this country except in the centers like Philadelphia and Germantown.[25] In 1741 an additional tract of land was added to the church property, under date of June 18, 1741, the date of the patent.[26] In 1746 the Reverend Michael Schlatter reports the schoolmaster at Philadelphia to be a diligent and honest man who receives little for his services.[27] The only hope suggested is an increase in the number of pupils, showing that the schoolmaster was dependent upon patrons or subscribers for his earnings, his salary varying with the number of pupils enrolled in the school. In 1747 Schoolmaster Berger is given four pounds by the consistory.[28] In 1749 an advertisement appears in Saur's Germantown paper in which Berger is referred to as the schoolmaster in Philadelphia.[29] An entry in the Philadelphia records during the year 1747 gives a scale of prices for burials, including the amount for the grave digger, for the minister, and for the schoolmaster. From this it is evident that the schoolmaster was paid for accompanying the corpse to the grave, receiving the sum of two shillings, six pence. The schoolmaster's duty was probably that of singing.[30] An entry also notes that the sum of four pounds due to the congregation from Mr. John Berger, "schoolmaster and chorister," was remitted, testifying to the high esteem in which the schoolmaster was held.[31]

In 1752 a factional fight within the congregation led to the neglect of the schoolmaster. In the meeting of Coetus for the year 1752, the Reverend Michael Schlatter asks that the Philadelphia schoolmaster be

24. Dotterer, Life of John P. Boehm, p. 9.
Hinke, Transcripts, A, 1734-1744, July, 1735.
Hinke, Life and Letters of the Reverend John Philip Boehm, p. 213.
25. Hinke, Minutes of Coetus, p. 13.
26. Patent Book, AA No. 5, p. 413.
27. Hinke, "Diary of the Reverend Michael Schlatter," Journal Presbyterian Historical Society, III, p. 668.
28. Hinke, Life and Letters of the Reverend John Philip Boehm ,p. 282.

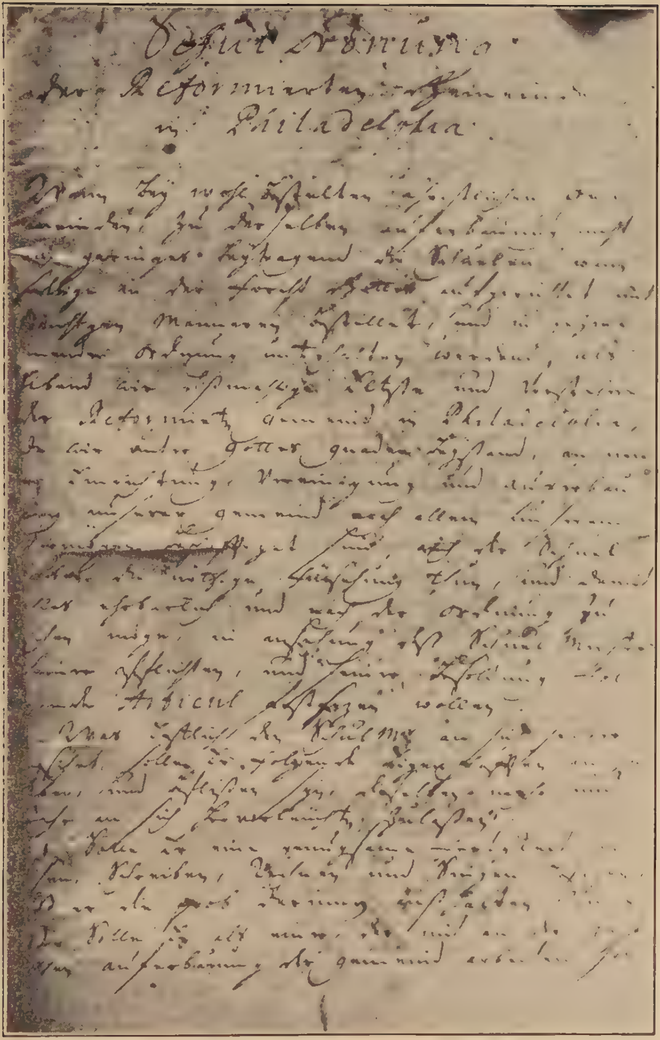
favored with a donation.[32] During the year 1753 the Reverend Schlatter took it upon himself to aid the schoolmaster,[33] while for the year 1754[34] the Philadelphia schoolmaster received a donation of two pounds from Coetus.

During the year 1754 the Philadelphia congregation erected a schoolhouse, part of the funds being secured through a lottery. This lottery sought to raise six hundred and seventy-five pounds toward the building of the schoolhouse and for the assistance of the schoolmaster.[35] In the records of the congregation are listed some of the lottery accounts, as for example an entry of May 20, 1754, which charges Michael Deil with two lottery tickets at thirty shillings each.[36] Notice of this lottery appears in Saur's Germantown paper.

That the duty of the schoolmaster in Philadelphia included the conducting of religious services in the absence of the minister is reported in Saur's paper in 1755, in commenting on a factional fight in the Philadelphia Church.[37] The comment is added that the sermon which the schoolmaster read was delivered in just as good style as a minister might have done, had he been present.

Under the date of January 5, 1755, there is an entry in the records for glass for the schoolhouse.[38] An entry of 1755, for "Schulgeld," lists the name of John P. Seyfert as schoolmaster.[39] Another entry records the payment of five pounds seven pence for work done

29. Saur, Pennsylvanische Bericht, January 16, 1749.
30. Hinke, Transcripts, B, IV. 31. Van Horne, op. cit., p. 23.
32. Hinke, Minutes of Coetus, p. 75. 33. Ibid., p. 89. 34. Ibid., p. 118.
35. Hinke, Transcripts, A, VI., 1752-1755.
Saur, Pennsylvania Bericht, January 16, 1754.
36. Philadelphia, Minutes of Consistory, II, May 20, 1764.
37. Hinke, Transcripts, A, VI, 1752-1755.
Saur, Pennsylvanische Bericht, May 16, 1755.
38. Hinke, Transcripts, A, VI, 1752-1755.



Schul Ordnung
der Reformirten Gemeinde
in Philadelphia.

SCHOOL REGULATIONS OF THE REFORMED CONGREGATION IN PHILADELPHIA

at the schoolhouse.[40] In 1756 the schoolmaster at Philadelphia received from Coetus six pounds,[41] receiving a like sum of money in 1757.[42] For the year 1759 the schoolmaster did not receive a donation. This caused considerable trouble at the meeting of Coetus, due to the Reverend Steiner continually asking why the Reverend Stoy had not given anything to the Philadelphia schoolmaster during the past year.[43] In 1760,[44] the part of the donation rightfully belonging to the Philadelphia schoolmaster was held back due to "bad conduct." The schoolmaster demanded his share of the donations but no action was taken by Coetus.

About 1760 appear the rules and regulations of the Philadelphia school as drawn up by the Reverend Conrad Steiner. This set of regulations required that the schoolmaster be proficient in reading, writing, arithmetic, and singing, and that he must lead an exemplary life. He was expected to teach at least six hours each day. The schoolmaster was expected to adapt himself to the various dispositions and gifts of the children,—an early recognition of individual differences. In addition to teaching the children to read, write, and cipher, the schoolmaster was also expected to train the children to pray and to teach them in the catechism. For the faithful performance of his duties he was to receive five shillings per quarter from each child, except when the child was too poor to pay tuition. In such a case the schoolmaster was to be paid by the church consistory, three shillings for each such child. The teacher had the right to all parts of the schoolhouse and received a yearly salary of eight pounds.[45]

39. Philadelphia, Minutes of Consistory, II, June 24, 1755.
40. Ibid., 1755.
41. Hinke, Minutes of Coetus, p. 149. 42. Ibid., p. 161.
43. inke, Minutes of Coetus, p. 179. 44. Ibid., p. 192.
45. Hinke, Transcripts, A, VII, 1755-1762. Van Horne, op. cit., p. 32.

"SCHOOL REGULATIONS OF THE REFORMED CONGREGATION IN PHILADELPHIA"

"When well organized Christian congregations, for their upbuilding, establish schools, it is very important to have competent God-fearing men for teachers, that becoming order and propriety may be observed. On this account the Elders and Deacons of the Reformed Church in Philadelphia, unanimously agree to do all in their power for the welfare of such a well-regulated school, and for the upbuilding of our congregation, that all things be done decently and in order. The following article is made, respecting the duty of the teacher, and the amount of salary he is to receive. He must be possessed of the following accomplishments:

First. He must be qualified in reading, writing, arithmetic, and singing—he must undergo an examination in these branches and be approved.

Second. He must be one that takes a lively interest in, and helps to build up the Christian church; and must be also a God-fearing virtuous man, and lead an exemplary life and must himself be a lover of the Word of God, and be diligent in its use as much as possible among the children in school; and he must set a good example, especially before the young children, and avoid exhibitions of anger.

Third. He shall willingly and heartily seek to fulfill the duties obligatory upon him, with love to God and to the children; to the performance of which, the Lord their Maker, and Jesus their Redeemer, have so strongly bound him.

The following are the duties incumbent upon the schoolmaster.

First. He is not to show partiality among the children, and he must receive them lovingly and without distinction.

Second. He must teach six hours per day—three in the forenoon and three in the afternoon—unless the number of scholars increases, when he must give them more time.

Third. He must be judicious, and adapt himself to the various dispositions, and gifts of the children; and exercise patience, love, and gentleness, as much as possible, in his teaching, that he may win their hearts, and work with blessing among them.

Fourth. He shall have power to correct and punish the children, though with moderation and forbearance, without animosity, or passion, or anger; and in particular he shall not treat them in a spiteful manner, but should rather consider the weakness of the children; and more particularly still he must refrain from all vexatious, abusive, and disgraceful language.

Fifth. He shall at all times open and close his school with a hearty prayer to God for His grace and blessing.

Sixth. Besides teaching the children to read and write, he shall also train them to pray, and exhort them to continue the practice. And beside teaching them the Lord's Prayer (Our Father, &c.), he shall also teach them the articles of our Christian faith, the Ten Commandments, and several short, edifying, penitent prayers, as well as scriptural passages—which he must repeat to them and impress upon their attention. They must also be taught to live a Godly life; to remember their Savior, and to be obedient to their parents, and to conduct themselves in a becoming manner, especially in receiving proper admonition.

Seventh. If it is possible, and time will permit, he should sing several verses with the larger children, of pieces with which they are acquainted, and continue the practice from time to time, in order to instruct them in the art of singing.

Eighth. All those children who are able to read shall diligently learn the Catechism by heart; and this shall be strictly followed up until they are able to recite all the questions and answers. And finally, he shall look upon the pastor of the congregation, as the principal superintendent of the school, and acknowledge him as such. All complaints against the teacher, if any arise, shall be brought before the minister, and be subjected to his advice and counsel; who shall at all times be dignified, honorable and trustworthy, living in peace and friendship, as an elder and member in common with all his brethren; so that God's kingdom may be planted more and more among the old and young, and the kingdom of Satan be obstructed and destroyed.

Besides the above-mentioned school rules, the schoolmaster obligates himself, in the absence of the minister, or in case of his sickness or inability to preach, that he will read some verses of Scripture, &c., to the edification of the congregation. He shall also be the foresinger (precentor, or chorister) and organist, and during the services all is committed unto him.

For the faithful performance of the foregoing duties, he shall receive a stipulated salary.

First. Each child shall pay five shillings per quarter for tuition. But in case the parents are poor, the Elders may pay the teacher three shillings out of the church treasury.

Second. The teacher has a right to all parts of the schoolhouse at his pleasure; with the understanding, however, that the upper room be reserved for the use of the congregation, in case they need the same.

Third. The congregation shall pay the teacher a yearly salary of eight pounds. The teacher hereby binds himself with his own hand-writing and signature that he will, by the grace of God, fulfill these duties now made obligatory upon him."

During the year 1761 there appear several payments to Peter Seyfert, schoolmaster.[46] A letter addressed to Seyfert in February of this year notified him that his services were no longer required. Judging by the entries for the following year, however, the letter was evidently not sent to Seyfert, or was later disregarded.[47] Under date of December 27, 1762, appears a receipt signed by Seyfert for a half year's salary from July to the end of December, the receipt being for four pounds.[48] A receipt for salary, bearing the date of October 17, 1763, is signed by Anthony Seyfert for his father, Peter Seyfert.[49] Payments to Schoolmaster Seyfert are also noted in the years 1763, 1764, 1765, and 1766.[50] Schoolmaster Seyfert. was followed by Henry Hemsing, to whom the first payment was made April 22, 1766.[51]

For the year 1764 the Reverend Weyberg reports ninety children in the Philadelphia school,[52] while in 1765[53] from ninety to one hundred children are reported in attendance. A charter of the Philadelphia congregation, dated September 25, 1765, makes reference to the requirement that the rents and revenues should be applied to the support of the church, church yard, parsonage, and schoolhouse.[54] During the year 1766 an entry of eighteen shillings is noted for whitewashing the schoolhouse.[55] For the year 1767,[56] the Reverend Weyberg reports one school with one hundred pupils enrolled, the same report being given for the year 1768.[57]

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[46] Philadelphia, Treasurer's Book, April 9, 1761.

[47] Hinke, Transcripts, B, V, February 3, 1761.

[48] Philadelphia, Consistory Minutes, II, December 17, 1762.

[49] Ibid., October 17, 1763.

[50] Hinke, Transcripts, B, V. [51] Ibid., April 22, 1766.

[52] Idem, Minutes of Coetus, p. 227. [53] Ibid., p, 236.

[54] Philadelphia, Documents, Charter, September 25, 1765.

[55] Idem, Consistory Minutes, I, July 28, 1766.

In the year 1769 payments appear to Schoolmaster Hemsing.[58] During the following year there is record of numerous payments to Schoolmaster Roscher.[59] Under date of January 1, 1769, entries appear concerning the payment of school money for poor children.[60] Numerous entries of 1771 are concerned with the payment of sums to John Roscher, schoolmaster.[61] On March 16, 1773, the consistory decided to employ William Runckel as helper or assistant in the school.

In 1775 the Reverend Weyberg reports one school at Philadelphia with enrollment of one hundred.[62] The report of 1777[63] was like that of 1775. In 1776 the Philadelphia congregation advertised for a schoolmaster, specifying that he must be able to play the organ.[64] During this period the schoolhouse was also used as a church due the fact that the British had commandeered the church as a hospital.[65] In the meeting of the consistory of January 28, 1778, the petition of two widows was considered. The petition sought to have a child of each admitted to the school "as poor." Being uncertain as to the age when a child might be admitted, the minutes of January 27, 1774, were consulted. These minutes state that a child should not be admitted under the age of seven years nor should he be continued in school longer than three years.[66]

56. Hinke, Minutes of Coetus, p. 251. 57. Ibid., p. 278.
58. Philadelphia, Consistory Minutes, I, 1769.
59. Ibid., 1770, 1771. 60. Ibid., I, Jan. 1, 1769. 61. Ibid., 1771.
62 Hinke, Minutes of Coetus, p. 351.
63. Ibid., p. 363.
64. Knauss, Social Conditions Among the Pennsylvania Germans, p. 77.
65. Van Horne, op. cit., p. 45.
66. Philadelphia, Memorandum Book, January 28, 1788.

In 1779 it was decided that the schoolmaster should have fifty pounds salary for playing the organ.[67]

For the year 1781, the Reverend Weyberg reports one hundred and twenty pupils,[68] while for the year 1782 one hundred and forty pupils are reported for the two schools.[69] For the following year two schools with one hundred twenty pupils are reported,[70] a like report being given for the year 1784.[71]

During the year 1784,[72] provision was made for school visitation and inspection. At a meeting of January 12, 1784, it was decided that two members of the consistory should visit the school once each week. In case of failure to visit the school, the offending member was to pay a fine of one shilling. This provision is also noted in the Memorandum Book of Jacob Hiltzheimer, under the date of January 26, 1784.[73] That this provision for school visitation was not satisfactory and not a workable plan is noted in the minutes of a later meeting, April 5, 1784, when it was decided that the visitation was not necessary and the previous motion was rescinded. Evidently the visitations proved to be irksome to the committee.[74] Later this duty was given to the minister.

In the meeting of consistory of October 9, 1783,[75] it was agreed to call a schoolmaster, a call being sent to George Freytag, of Albany, New York. It was agreed that Schoolmaster Freytag should be guaranteed seventy pupils, that he should receive ten pounds for playing the organ, and that he should be given ten pounds for traveling expenses. Freytag was expected to play the organ on alternate Sundays, there being two schoolmasters employed at this time.

[67] Hinke, Transcripts, B, V, October 4, 1779.

[68] Idem, Minutes of Coetus, p. 315.

[69] Ibid., p. 380. [70] Ibid., p. 386. [71] Ibid., p. 391.

[72] Hinke, Transcripts, B, V, January 12, 1784.

[73] Philadelphia, Memorandum Book, Hiltzheimer, January 12, 1784.

The existence of a school during the year 1784 is amply testified to by the entries in the Memorandum Book of Jacob Hiltzheimer, and also in the Order Book kept by Hiltzheimer.[76] In February of this year a poor woman was given one pound ten shillings from the charity box kept in the schoolhouse.[77] At the meeting of April 5, 1784, it was voted to put up a partition in the garret of the schoolhouse so as to accommodate both schoolmasters.[78] At the meeting of May 19, 1784, the question was discussed of designating one of the schoolmasters as the "ruler of the school," in order to prevent dispute concerning the division of the pupils.[79] The meeting of July 5, 1784, allowed Schoolmaster Freytag eighteen pounds, fifteen shillings for traveling expenses in place of the ten pounds previously promised.[80] At the same meeting repairs were voted and it was decided to abolish the custom of bringing the corpse into the church on account of the school being neglected whenever a burial occurred on a week day.[81] Various repairs for the schoolhouse were also voted at this meeting.[82]

The order book entries for 1784 cover a variety of items. On April 5th, Mr. Christopher Schreiner received the sum of eight pounds, fifteen shillings, the amount representing salary, for playing the organ, and for teaching. Five pounds of the amount was for teaching poor children.[83] An order of May 10th was for four pounds, six shillings, and one pence in payment for the partition erected in the upper room of the schoolhouse.[84] Under date of May 19th Schoolmaster Freytag received the amount due for traveling expenses

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74. Ibid., April 5th, 1784. 75. Hinke, Transcripts, B, V, October 9, 1783.
76. Philadelphia, Memorandum Book, Hiltzheimer.
    Idem, Order Book, Hiltzheimer.
77. Philadelphia, Memorandum Book, February 22, 1784.
78. Ibid., April 5, 1784. 79. Ibid., May 19, 1784.
80. Ibid., July 5, 1784. 81. Ibid., July 5, 1784. 82. Ibid.

from New York. Ten pounds, seventeen shillings, six pence were paid May 31st for paper and quills.[85] An interesting item of July 5th, 1784, was for one pound, thirteen shillings, three pence for "Bretzels" given to the school children.[86] On the same date Schoolmaster George Freytag received fifty shillings, or two months' salary, for playing the organ.[87] Under the date of July 5th, Schoolmaster Schreiner received five pounds, eighteen shillings, ten pence, for teaching poor children.[88] Orders for improvements including the payment for repairs to the schoolhouse, for the erection of a bake oven for the school, and for a stove for the school.[89] On December 6th appears an order for six pounds in favor of Schoolmaster Christopher Schreiner, the amount representing the interest on the one hundred pounds bequent provided by the will of John Schweighausser. This will provided that the principal of one hundred pounds should be invested and the interest thereof to be paid to the schoolmaster, over and above the yearly salary.[90]

For the year 1785 the Reverend Weyberg reports two schools with one hundred thirty-five pupils enrolled.[91] An order of January 3, 1785, for three pounds, five shillings appears in the order book, the amount being in payment for clothes furnished to Schoolmaster Freytag.[92] Under the date of April 2, 1785, an order was drawn for twenty shillings in favor of Schoolmaster Freytag, in payment for Freytag's son pumping the bellows of the organ.[93] At this meeting orders were drawn for both schoolmasters, Freytag and Schreiner, for playing the organ for three months and for teach-

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83. Philadelphia, Order Book, April 5th, 1784.
84. Ibid., May 10, 1784. 85. Ibid., May 19, 1784.
86. Ibid., July 5, 1784. 87. Ibid., July 5, 1784.
88. Ibid., July 5, 1784. 89. Ibid., 1784. 90. Ibid., December 6, 1784.
91. Hinke, Minutes of Coetus, p. 400. 92. Ibid., January 3, 1785.
93. Ibid., April 2, 1785. 94. Ibid.

ing poor children.[94] On May 31, 1785, there again appears an order for "Bretzels" for the pupils, the amount being two pounds, two shillings, six pence.[95] Among other orders is one payable to Schoolmaster Freytag for teaching the Widow Smith's two children.[96] An interesting order is noted under the date of January 2nd, 1786,[97] in favor of George Freytag, schoolmaster, for teaching poor children, playing the organ, for son blowing the bellows, and for chimney sweeping. An order of April 3, 1786, is for the same items, with the exception of chimney sweeping.[98]

That the schoolhouse was no longer large enough to accommodate the schoolmasters and their families is noted in an order of January 23, 1786, drawn for house rent for Schoolmaster Schreiner.[99] On April 3, 1786, an order was drawn payable to Schoolmaster Schreiner for teaching poor children and playing the organ.[100] At a meeting of April 23, 1786, it was decided to discontinue the English school. At this time the number of German pupils was correspondingly small and the burden of supporting two schoolmasters was falling too heavily upon the congregation. The consistory considered that the English school was of slight service, hence decided to abandon the project. It was voted to notify Schoolmaster Schreiner that his services would not be required at the end of three months, allowing him three months time to look for another position.[101] A week's "Hallow Day" was voted to the pupils by the consistory at their meeting of August, 1786.[102] At a meeting of the consistory on October 2, 1786, it was decided that Schoolmaster Freytag be allowed twelve pounds a year for playing the organ and that the consistory engage seventy pupils for him. Settlement was to be made once each year. This was a decided improvement from the viewpoint of the schoolmaster, since it relieved him from the necessity of soliciting pupils and practically placed him upon a salary basis. At the same meeting the question of school visitation was again raised. The frequency with which this question appears in the records of the consistory at this time shows a recognition upon the part of the consistory of the need for supervision. It was voted that the Reverend Weyberg visit the school once each week, with or without a member of the consistory.[103] For the year 1786 the Reverend Weyberg reports one hundred twenty children in the Philadelphia school.[104] Orders for 1786 include the payment of sums for teaching poor children, playing the organ, pumping the bellows, sweeping the schoolhouse chimneys, making desks for the schoolhouse, and making a fence around the schoolhouse.[105] That the plan of having the consistory assume responsibility for the number of children for the schoolmaster was not working out satisfactorily, is noted in an order of January, 1786,[106] providing for the payment of four pounds to the schoolmaster for the number of children wanting of the number promised to him.

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[95] Ibid., May 31, 1785. [96] Ibid., June 30, 1785.
[97] Ibid., January 2, 1786. [98] Ibid., April 3, 1786.
[99] Ibid., January 23, 1786. [100] Ibid., April 3, 1786.
[101] Hinke, Transcripts, B, V, April 23, 1786.
[102] Philadephia, Memorandum Book, August 13, 1786.

In July, 1787, an item in the proceedings of the consistory states that it is agreed that Schoolmaster Freytag continue instructing the youth of both sexes in singing, for which he shall receive four pounds from the consistory every three months.[107] Orders for this year are similar to those of the preceding year. For the year 1787, Schoolmaster Freytag received the six pounds income from the Schweighausser bequest.[108]

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[103] Ibid., October 2, 1786. [104] Ibid., p. 408.
[105] Philadelphia, Order Book, 1786. [106] Ibid., January, 1786.
[107] Philadelphia, Memorandum Book, July 2, 1787.

At a meeting of the consistory, June 8, 1788, Mr. Freytag, instead of the Reverend Weyberg, was directed to instruct the children in the catechism, the meetings to be held a half hour before the usual church service each Sunday afternoon.[109] At a meeting of the consistory on July 7th, three boys were removed from the Charity School, and it was agreed that not more than one child out of a family should attend the Charity School at the same time. The schoolmaster was instructed that he should not charge the Charity scholars for fire wood, referring to the practice of having each child pay his share for fire wood for the schoolhouse. Orders for 1788 are for items similar to those previously cited for other years.[110] For the year 1788 the Reverend Weyberg reports one school at Philadelphia with one hundred thirty children enrolled.[111]

In the proceedings of the consistory for January, 1789, it was decided that Schoolmaster Freytag should be informed that the consistory's agreement of "making good" seventy scholars should cease at the end of three months.[112] An order of January 5, 1789, for twenty pounds, fourteen shillings, nine pence, payable to Schoolmaster Freytag, includes pumping the bellows, conducting the singing school, repairs to the schoolhouse, and for binding a certain book, paper and quills, teaching twelve poor children, and for ten scholars wanting of seventy, the number promised.[113] A note of May 18, 1789, for one hundred pounds loaned to the Reformed Congregation, bears the name of Christopher Schreiner, schoolmaster. Inasmuch as but one school is reported for the Philadelphia congregation for this year,[114] it is probable that the former Reformed school-

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108. Ibid., December 2, 1786. 109. Ibid., June 8, 1788.
110. Philadelphia, Order Book ,1788.
111. Hinke, Minutes of Coetus, p. 423.
112. Philadelphia, Memorandum Book, January, 1789.
113. Idem, Order Book, January 5, 1789.

master was teaching a private school or teaching for some other denomination.[115] The Reverend Weyberg reports one school at Philadelphia for the year 1789.[116] For the year 1790 a single school with an enrollment of seventy-five is reported.[117]

In 1789 the Philadelphia Reformed congregation received a grant of land from the legislature, five thousand acres of land in Tioga County, for the aid of the poor school.[118] This land was surveyed as early as August 17, 1790,[119] the expense of which was borne by the congregation, as provided for by the act.[120] In March 18, 1796, a warrant was issued for a tract of land in Fayette County, in accordance with the act "for endowing a school for the poor of the congregation."[121] Thus the State showed its interest in education at an early date, even though no schools were directly supported by the State.

At a meeting of the consistory on January 24, 1791, the question of "school visitation" was again considered. It was decided that the Reverend Winkhaus and two members of the consistory should visit the school on the first Monday of each month.[122]

During the years 1792 and 1793 letters appear relating to the controversy of the congregation and Schoolmaster Freytag, testifying to the fact that the life of the colonial church schoolmaster was no bed of roses. Under the date of June 10, 1793, appears the acceptance of a call to Schoolmaster Benjamin G. Schneck, of Reading.[123] No evidence has been found, however, to show that Schoolmaster Schneck ever taught in the Philadelphia school. A later entry of July 29, 1793, notes the acceptance of Christopher Schmidt as school-

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114. Hinke, Minutes of Coetus, p. 430.
115. Philadelphia, Documents, Bond, May 18, 1789.
116. Ibid., p. 432. 117. Ibid., p. 440.
118. Brown, "Secularization of American Education," Contributions to Education, Columbia University, No. XLIX, 1912.

master, the duties of the schoolmaster being stated in the proceedings under that date.[124]

Additional support for the Charity School was received in 1795 through the provisions of the will of Jacob Winney, the will being inscribed in the church records.[125] The will provides for the maintenance of the Charity or Free School for the poor of the congregation. The will designates the curriculum and provides for the inspection of the school.

In the minutes of the consistory, under the date of July 6, 1795, the name of Schmidt appears as the schoolmaster.[126]

At a meeting of the congregation, February 6, 1796, it was decided to building a new schoolhouse.[127] A plan for the new schoolhouse was submitted March 10, 1796, providing for a building sixty by twenty-eight feet. The plan adopted by the consistory was for a building forty-five by twenty-eight feet.[128] Additional land was bought April 4, 1796, or some time previous.[129] Beginning with the date of April 5, 1796, there appears a long list of items for the building of the schoolhouse, the items being largely for labor, sand, lime, glass, and lumber.[130] April 18, 1796, the first stone of the new schoolhouse was laid. Part of the exercises included an address by the Reverend Hendel.[131]

An account of the closing exercises of the Philadelphia school, May 16, 1796,[132] has been preserved for us. This program shows the prominence given to the

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[119] Colonial Records, XVI, p. 422. [120] Ibid., p. 296.

[121] Patent Book, P, No. 18, p. 295.

[122] Hinke, Transcripts, B, V, January 24, 1791.

[123] Idem, Transcripts, A, X, 1784-1830, June 10, 1793.

[124] Hinke, Transcripts, B, V, July 29, 1793. [131] Ibid., April 5, 1796.

[125] Philadelphia, Consistory Minutes, II, May 19, 1795.

[126] Ibid., July 6, 1795. [127] Ibid., B, II, February 6, 1796.

[128] Ibid., B, V, March 10, 1796. [129] Ibid., B, V, April 4, 1796.

[130] Philadelphia, Erhebungs Register, April 5, 1796.

[132] Good, "Early Schools of the German Reformed Church," Pennsyl-German, VIII, p. 359.

religious phases of education in the early church schools.

"The exercises were begun with a hymn and a prayer by the pastor. (Reverend W. Hendel, D. D.) Henry Schreiner delivered an address on 'The Necessity, Importance, and Excellence of a Good Education,' so as to fashion men that they might become pious members of the Christian Church and useful citizens in public affairs. The first grade of boys and girls read in the Bible, the second grade of boys and girls read in the Testament, the third grade read and spelled in the Psalms, the fourth grade spelled in the primer.

In answers on Christian doctrine in the (Heidelberg) catechism were recited by both the first grades of boys and girls. Then Bible history was gone over by the first grade. The second grade was examined in Lampe's 'Milk of Truth' (a primary catechism based upon the Heidelberg catechism). Then came the singing of the sixth and seventh verses of the hymn, 'O Jesus Sweet Light.'

John Winkhaus in an address showed the main points belonging to a good education, namely the knowledge of God according to His Power, His Wisdom and Goodness in the works of nature, and then the knowledge of our redemption from the Bible with which was joined the love and fear of God and a pious life. John Hahn and Gottfried Baumgardt had a dialogue about the difference between the German and the English language. Michael Miller and George Beyer spoke on the pious life of Joseph, and showed how good and useful it would be if man from youth feared God, avoided wicked companions, and lived according to God's law. William Reidie showed in verses, the beauty of spring, in which all creatures awake to love to God the Creator, and to Thanksgiving for his benefits. George Nickels and George Schwarts spoke on the evil custom of young persons on festival days. John Karth and Robert Ebeling spoke on the necessity of learning what was good, when one betakes himself with profit to travel in order see strange lands and cities. Anthony Ecke and John Kurtz discussed the subject that honesty demanded that things which a man finds should be given back to the owner; just as what is given as a gift should be given back when one finds that the owner has not gained it in an honest way. Bernhard Hendel then declared in the name of the assembled pupils, and especially to the honorable consistory, their united thanks for their care for the school and their presence at the examination. He commended the whole school to their future love and support. An exhortation by the pastor to the scholars, together with singing and prayer, closed the services."

At a meeting of the consistory, February 16, 1797, it was decided to open a girls' school in one of the lower rooms of the schoolhouse. Further provision was made for the English school. It was decided that Schoolmaster Christopher Schmidt should move into the three rooms above the school proper as soon as the building should be completed.[133] At a meeting of May 30, 1797, Patrick McCanon was elected to fill the position of English schoolmaster. It was agreed that the English schoolmaster should have from twenty-seven pence to three dollars every three months for teaching each child.[134] Schmidt is mentioned as schoolmaster in the minutes of November 27, 1797, when he was given permission to leave the employ of the congregation on December first of that year. The consistory decided to give Carl Jacob Grauth, schoolmaster at New Goshenhoppen, a trial as schoolmaster in the Philadelphia congregation.[135] In the minutes of December 24, 1797, Grauth is recorded as having been accepted as schoolmaster by the Philadelphia congregation.[136]

From the above information concerning the Philadelphia Church school it is evident that the school was maintained continuously through the century. At times but one German school was conducted, while at other times two or more schools were maintained, including the English school and a school for girls. The various items, as building, support, visitation and inspection, teachers, and so forth were problems that were no doubt common to all the schools of the German Reformed Church, but by reason of greater completeness of eighteenth century records of the Philadelphia

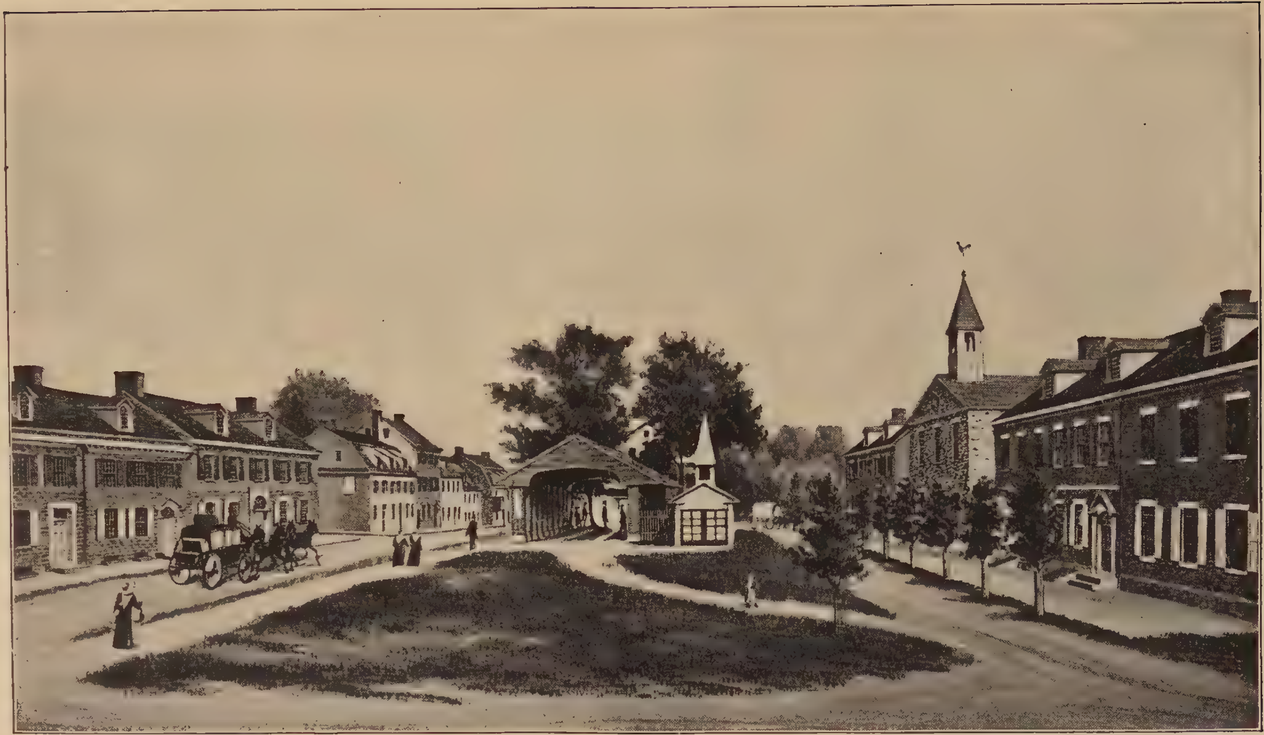
[133] Hinke, Transcripts, B, V, February 16, 1797. [134] Ibid., May 30, 1797.
[135] Ibid., November 27, 1797. [136] Ibid., B, V, December 12, 1797.

congregation we are able to get a more complete picture of the early church school. It is only in connection with this church school, and with that of the congregation at Lancaster, that we are able to trace the school history with some degree of continuity.

FRANKFORD

Frankford Reformed Church, now a Presbyterian Church, was founded in 1770. The translated records are silent concerning the school. Tradition and records point to the establishment of a church school here after the close of the eighteenth century.

Seal of German Town Pa.
·1691·



Market Square Reformed Church, Germantown

CHAPTER V

BERKS COUNTY

BERKS County is one of the thickly populated Pennsylvania German counties in which the German Reformed Church established and maintained schools, even following the free school act of 1834. Wickersham,[1] in commenting on the educational work of the churches in Berks County, estimates that between the years 1740 and 1834 one hundred Reformed and Lutheran churches were erected, and if a schoolhouse were not connected with each one of the churches, it was because the congregations were too weak or too small to provide for a school. Lutheran writers, in commenting on the cooperation of the Reformed and Lutherans in this county, call attention to the fact that prior to 1760 the churches were erected as distinct Lutheran or distinct Reformed churches, but after that time union churches were usually founded.[2] The mutual dependence of these two denominations upon each other, particularly in the sparsely settled regions, stimulated the growth of the parish school, since in many instances a single denomination would have been unable to support a school alone.

The status of education in Berks County about 1763 is well set forth in a letter of the Reverend Alexander Murray to "The Society for the Propagation of the Gospel in Foreign Parts," written from Reading, April 9, 1763. In this letter the Reverend Murray calls attention to the fact that the country was for the most part peopled with Germans and Quakers, the former being computed as twelve to one of the other nationalities. While the Reverend Murray recommends English schoolmasters, he writes that the Germans preferred to send their children to the German schools, "which they have everywhere in great plenty."[3]

TULPEHOCKEN

Tulpehocken, Upper Tulpehocken, or Host Reformed Church was founded about 1727.[4] This church was among those founded by the general exodus of settlers from New York state, known in history as the Schoharie exodus. Being a frontier settlement it suffered much from Indian raids as late as 1757.[5] Wickersham and others wrongly credit George Stieffel, a Dunker, as being the Reformed schoolmaster here in 1731.[6] The first reference to the existence of a school is in 1735, when the Reverend Peter Miller, the schoolmaster, and others went over to the Dunkers.[7] In this movement the schoolmaster was probably an important personage.[8] The first schoolmaster referred to by name is Francis Layenberger, who served here during Boehm's second ministry, 1735-1744. Layenberger was approved by Boehm as being a faithful watchman against the sects. Although Layenberger's income was meager, Boehm hoped that Layenberger might be prevailed upon to remain awhile.[9] In 1760 a school is re-

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1. Wickersham, op. cit., p. 138.
2. Kidd, Lutherans in Berks County, p. 25.
   Early, "German Lutheran Church Schools," Pennsylvania German, VIII, p. 347. 3. Montgomery, History of Berks County, p. 374.
4. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 483.

ported for Host Church with an enrollment of forty pupils.[10] In 1782 the Reverend Hendel reports a school of forty-five pupils.[11] The remains of the old schoolhouse now form a part of the dwelling for the sexton. The basement of this house served as the school. Pegs in the wall for clothes hooks, and the walled up spaces where there were formerly windows give us an idea of the old schoolhouse.

The following references to schools have not been identified due to the name Tulpehocken, as given in the minutes of Coetus, not designating whether the Host Church in Berks County or the Trinity Tulpehocken Church in Lebanon County was meant. The references are merely cited here to show that such schools existed in the years given:

1753, the teacher at Tulpehocken received £4[12]
1754, the teacher at Tulpehocken received £3[13]
1757, the teacher at Tulpehocken received £2[14]
1771, One winter school. Enrollment, 18[15]
1776, Five schools in the charge. Enrollment, 127[16]
1777, For the charge. Enrollment, 110[17]
1779, Five schools in the charge. Enrollment, 135[18]
1781, For the charge. Enrollment, 51[19]
1789, Two schools in the charge. Enrollment, 70[20]
1790, Two schools in the charge. Enrollment, 160[21]
1791, Five schools in the charge. Enrollment, 160[22]

OLEY

Oley Reformed Church, or Salem Church, located in the village of Oley, Oley township, was founded about 1734, the date of the deed for the church land.[23] Up to the year 1755 there had not been a church or a school-

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[5] Hinke, Minutes of Coetus, p. 163. [6] Wickersham, op. cit., p. 127.
[7] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 47.
[8] Lamech and Agrippa, Chronicon Ephratense, p. 73.
Sachse, German Sectarians in Pennsylvania, I, p. 244.
[9] Hinke, Minutes of Coetus, p. 24. [10] Ibid., p. 184. [11] Ibid., 380.
[12] Hinke, Minutes of Coetus, p. 89. [13] Ibid., p. 118.
[14] Ibid., p. 161. [15] Ibid., p. 320. [16] Ibid., p. 356.
[17] Ibid., p. 363. [18] Ibid., p. 370. [19] Ibid., p. 375.
[20] Ibid., p. 430. [21] Ibid., p. 440. [22] Ibid., p. 447.

house built, notwithstanding that this was one of the oldest settled districts.[24] The Lutheran Ministerium minutes for 1762 report that a worthless schoolmaster had to be discharged at Oley, hence the school had fallen into decay.[25] The first entry of the Reformed "Kirchen Buch" appears in August, 1763. In 1765 an entry appears that there yet remained due on the church and schoolhouse the sum of one hundred and twenty-four pounds.[26] In 1784 Peter Blaser appears at Oley as schoolmaster, serving there until 1790 when he went to Manheim in Lancaster County.[27] A letter of Blaser's, dated June 8, 1768, is among the collection of documents. The date 1786 was intended since the Reverend Boos, who is mentioned in the letter, did not arrive in Pennsylvania until 1770. In this letter Schoolmaster Blaser protests against the coming of the Reverend Boos as pastor. The letter closes with the words, "written hurriedly in my school."[28] On the last page of the "Kirchen Buch," under date of October 13, 1793, is reference to a stove purchased for the schoolhouse. From the above limited references it is evident that a school was maintained at Oley during certain years of the eighteenth century, if not regularly.

CACUSI

Cacusi, Heidelberg, and more recently known as St. John's or Hain's Church, is located north of Wernersville in Heidelberg township. This church was founded about 1736.[29] In the minutes of Coetus the church is called Cacusi or Cacusy, while in the minutes of 1778 the congregation is designated by the name of Heidelberg.[30] The records of the congregation are widely scattered.

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23. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 483.
25. Spaeth, Documentary History of the Evangelical Lutheran Ministerium, p. 63. 24. Hinke, Minutes of Coetus, p. 124.
26. Oley, Kirchen Buch, September 16, 1765.
27. Seidensticker, First Century of German Printing in America, p. 113.

The land upon which the church is erected was donated by George Hain. A building was constructed of logs in 1735. In this building a school was conducted.[31] In 1756 the Reverend Waldschmidt, representing Cacusi and Cocalico, reports forty children in school, the schools being very nearly equal in size.[32] In 1766 thirty-five pupils are reported attending the schools of the charge.[33]

September 20, 1767, the schoolmaster received three pounds from the alms money. On November fifteenth of the same year he received fifteen shillings from the same source, while on April 1, 1768, the schoolmaster received twenty-six shillings.[34]

According to the Alms Book the schoolmaster in 1768 was a Mr. Huber, who received two pounds thirteen shillings from the alms money August 14, 1768, as part payment on his salary, while on October 16, 1767, Schoolmaster Huber received one pound. An entry is also noted of the payment of fifteen shillings to the schoolmaster for a student, testifying to the church providing for charity students.[35]

In 1769 the schoolmaster, Ernest William Christ, made an entry concerning the payment of alms money to John Eckert.[36] That Christ served as schoolmaster is confirmed by a later entry of 1770 wherein it is recorded that he, Ernest William Christ, "Als Schulmeister," had purchased window glass for the schoolhouse,[37] while in 1774 Schoolmaster Thomas Weller is recorded as having purchased glass for the schoolhouse.

November 25, 1790, Schoolmaster Peter Crick had a

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28. Oley, Documents, Blaser to Griesmer, June 8, 1768.
29. Hinke, Life and Lettess of the Reverend John Philip Boehm, p. 484.
30. Hinke, Minutes of Coetus, p. 331. 33. Ibid., p. 249.
31. Montgomery, History of Berks County, p. 1106. 32. Ibid., p. 236.
34. Almosen Buch, die Reformirte Gemeinden Heidelberg, Berks County.
35. Idem. 36. Hinke, Transcripts, B, II. 37. Idem.

child baptized.[38] In 1791, Schoolmaster John Stoudt purchased window glass for the schoolhouse.[39] The accounts of the church were kept by Schoolmaster Stoudt from December 27, 1792, to February 1, 1794.[40] Following Stoudt a Mr. Henry Hemsing became the parochial teacher and organist, serving until 1803. Three children of Schoolmaster Hemsing were baptized during this period.[41] Schoolmaster Hemsing is probably the same individual who began his services as parochial schoolmaster at Egypt Church, Lehigh County, 1804. The list of teachers after 1803 include the names of Peter Bertram, Mr. Weinel, Karl Frederick Egelman, John Philip, John Kugle, Jonathan Bertram, and John W. Ernest.[42]

The only item of interest found in the safe at the church was an old composition book that belonged to Schoolmaster Jonathan Bertram, and which probably served as the teacher's text. This book, bearing the date of March 15, 1820, contains the solution of examples in arithmetic.

From the evidence at hand it may be assumed that a school was conducted at Hain's Church or Cacusi with some regularity during the eighteenth and well into the nineteenth century.

MAXATAWNY

Maxatawny, St. John's Church, is located at Kutztown, Maxatawny township. This church was founded about 1736, being one of the churches mentioned by Goetsch. Boehm refers to this church as early as 1734.[43] The first church was located about one mile east of Kutztown; a building was not erected until 1755. The early history of the church is obscure due to the loss of record.[44] That a school was conducted by the church shortly following the erection of the first church, is stated by Wickersham.[45] Tradition maintains that a school was associated with the church at an early date.

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[38] Idem. [39] Idem, Transcripts, B, II, IV. [40] Ibid., B, II.
[41] Kerschner and Lerch, op. cit., pp. 86, 87, 117. [42] Ibid., p. 469.
[43] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 253.

In 1788 the two denominations, Lutheran and Reformed, determined to erect a church in Kutztown. A reorganization was effected November 9, 1789.[46] This reorganization of the two congregations also took note of the need of the school, as is noted in the regulations formed for the school in 1789,[47] and also in the regulations approved February 9, 1792. These regulations provided for the location of the school, election of the teacher, the inspection of the school, and similar matters. The following is quoted from the regulations approved February 9, 1792.

ARTICLES XIV AND XV.

Article XIV. Since the instruction of the young in reading, writing and the like is of highest importance, therefore we shall build a schoolhouse as soon as possible, and that under the following regulations.

First Section. The schoolhouse shall be erected jointly on a common piece of ground near the church.

Second Section. As soon as the union school house shall be built a capable person, who at the same time leads an upright life, shall be elected by a majority of both congregations as schoolmaster and chorister. (The first teacher may be a member of either Lutheran or Reformed denominations.) Should, however, the schoolmaster conduct himself unseemly and offensively, or should he be partial (denominational) in his instruction, or be too ignorant or too indifferent he may, after being once or twice admonished by the pastors, elders, and deacons, be dismissed by a majority of the votes by both denominations.

Third Section. If for example a schoolmaster adhering to the Evangelical Reformed faith be elected for a period of three years he may at the expiration of three years, if he has proven

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[44] Montgomery, History of Berks County, p. 862.

[45] Wickersham, op. cit., p. 137.
Jones, "Old Time School Teachers," Berks County Historical Society, I, p. 2.

[46] Dietrich and Stoudt, Centennial History of Kutztown,

[47] Ibid. Montgomery, History of Berks County, p. 865.

himself worthy both in teaching and in life, be re-elected for three more years by a two-thirds vote of the Lutheran congregation and the majority of the Reformed congregation, then shall a schoolmaster of the Evangelical Lutheran faith be elected by a majority vote of both congregations, but only for a period of three years. However, if he is agreeable at the expiration of three years to two-thirds of the Reformed congregation and the majority of the Lutheran congregation he shall be elected for three more years or dismissed by the same vote, so that a schoolmaster may remain as long as he behaves himself properly, and is re-elected according to the above prescribed manner.

Fourth Section. The reverend ministers, elders, and deacons shall diligently see to it that good order is kept in the school and that each child is properly taught in its studies, and that no partiality be shown (in teaching the doctrines of the denominations.)

Article XV. Should, however, a dispute arise concerning matters pertaining to the church or school, of whatever kind, in either or both congregations, the matter in dispute, if it pertains to both congregations shall be adjudged by he pastors, elders, deacons, and several members of that congregation shall adjust the matter and whenever possible be kept from the secular courts."[48]

The schoolmaster acceted by both congregations was Abraham Dauber.

For the year of June 22, 1791, to May 6, 1792, the Reverend Helffrich reports one school for his Kutztown congregation with an enrollment of forty pupils.[49] In 1804 a new schoolhouse was built at Kutztown. It is assumed, however, that school was conducted either in the old schoolhouse of the congregation or in the church at Kutztown until the new schoolhouse was built. Even though records are lacking, it may be assumed that a school was conducted here with some regularity.

BERN

Bern Church, located in Bern township, was founded as a Reformed Church in 1736.[50] During this year the existence of Bern Church is noted in the New Goshenhoppen records by Goetschy. The "Tauf Buch" was begun by Goetschy in 1738.

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[48] Dietrich, W. W. and J. B. Stoudt, Centennial History of Kutztown, op. cit. p. 82. [49] Hinke, Minutes of Coetus, p. 452.

Among the noted pupils of this school was Joseph Hiester, born in 1752, who became the fifth governor of the State of Pennsylvania.[51] Coetus records of 1766 report fifty-five children in the schools at Cacusy and Bern.[52] It is assumed that a school was conducted that year. In 1783 Bern advertised for a school teacher, offering the prospective schoolmaster the use of a good garden and meadow in part payment.[53] Among the teachers at Bern Church school was Jacob Guth, who came to America in 1765,[54] living in Lancaster and Lebanon Counties before coming to Bern Church. On October 7, 1792, a daughter of Schoolmaster Guth was baptized at Bern Church. Guth not only taught school during the week, but also preached on Sundays in the absence of the pastor. Application had been made to have Guth examined by Coetus, preparatory to becoming a minister, but Guth died before the examination.[55]

Due to the scant records and few references to the school of the church, it is impossible to say how regularly a school was maintained in connection with Bern Church.

ALSACE

Alsace Church, also known as Grace Church, is located in Muhlenberg township on the road from Reading to Kutztown. This church was founded about 1740.[56] It is the oldest church site in the vicinity of Reading. Unfortunately, the records of this church have been lost. Muhlenberg notes in 1747 that the

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[50] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 484.

[51] Richards, "Governor Joseph Hiester," Pennsylvania German Society, XVI, p. 6. [52] Hinke, Minutes of Coetus, p. 249.

[53] Knaus, op. cit., p. 78.

[54] Pennsylvania Archives, Fourth Series, XVII, p. 472.

[55] Hinke, "Contribution of Dr. James I. Good to the Reformed Church History, Reformed Church Review, III, p. 152.

[56] Idem, Life and Letters of the Reverend John Philip Boehm, p. 484.

Lutherans as well as the Reformed at this place had accepted the schoolmasters coming among them as preachers.[57] An indenture of the nineteenth century refers to the fact that the schoolhouse was then in "a considerable state of dilapidation," and that a new one was intended.[58] Since this church is among the oldest in the county it is reasonably safe to assume that a school was maintained here during the eighteenth century.

HILL CHURCH

Hill Church, Oley Hills Church, or St. John's, located in Pike township, was founded in 1741.[59] Fifty acres of land were bought by the Lutherans in 1741 for a church and a school, the church not being erected until 1747. The Reformed assisted in this work and were permitted to send their children to the school and were permitted to bury their dead in the same church yard. The rates for tuition were the same for both denominations.[60] According to Dr. William J. Hinke, it is evident that this was a union church from the beginning, if not legally, at least in spirit. During the year 1750 the land was surveyed and a schoolhouse was built that served the surrounding community.[61] In 1785 the Reformed bought a half interest in the church, schoolhouse, and the fifty acres of land.[62] During the year 1796 the old union schoolhouse was demolished and a stone structure was erected that served as schoolhouse and as residence for the schoolmaster. This building continued to serve as a schoolhouse until 1850.[63] As far as can be learned the records are no longer in existence.

BLUE MOUNTAIN CHURCH

Blue Mountain Church, Northkill, Zion's, or Strausstown Church, is located about one-half mile east of

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[57] Schulz, op. cit., B, I, p. 6. [58] Hinke, Transcripts, B, I, p. 6.
[59] Idem, Life and Letters of the Reverend John Philip Boehm, p. 484.

Strausstown in Upper Tulpehocken township. This church was founded about 1744.[64] The warrant for the church land bears the date of March 7, 1746.[65] Shortly after the erection of the first church a log schoolhouse was built.[66] Among the schoolmasters at Blue Mountain Church school was Ludwig Lupp, who took the oath of allegiance September 29, 1753.[67] In 1767 Lupp opened the church records, entering not only the baptisms of his own children, but also those of the congregation over a considerable period prior to the date of the first entry.[68] Lupp probably served as schoolmaster from 1757 to 1766, later becoming a minister. In 1782 the Reverend Hendel reports a school with twenty-four pupils enrolled.[69] In 1809 the teacher at this school was Theodore Ludwig Hoffeditz.[70] A transcript of the records prior to 1800 makes no reference to schools.[71] The original records are temporarily lost. This school was conducted conjointly with the Lutherans from 1819 to 1855.[72]

DUNKEL'S

Dunkel's Church, Maiden Creek, or New Jerusalem Union Church, located in Greenwich township, near Virginsville, was founded about 1744.[73] Just how early a school was maintained is not known, since the records are silent on this matter.[74] In 1771 John Conrad Steiner became the pastor, "who served as the schoolmaster at that time."[75] An unidentified newspaper clipping in the "Kirchen Buch" also states that Steiner

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63. Early, "Bits of Early School History," Berks County Historical Society, I, p. 3. 60. Hinke, Transcripts, B, IV. 61. Ibid. 62. Ibid.
64. Hinke, "Report of the Reverend Jacob Lischy to Bishop Augustus Spangenberg," Reformed Church Review, IX, 1905, p. 533.
65. Montgomery, History of Berks County, p. 1095. 66. Ibid.
67. Pennsylvania Archives, Second Series, XVII, p. 413.
68. Hinke, Reformed Church Within the Bounds of Lebanon Classis During the Eighteenth Century, p. 60.
69. Idem, Minutes of Coetus, p. 380.
70. Harbaugh, Fathers of the German Reformed Church, IV, p. 85.
71. Hinke, Transcripts. 72. Kidd, Lutherans in Berks County, p. 286.

served as schoolmaster up to that time. During the years 1766 to 1768 Schoolmaster Steiner served at Plainfield Church school, Northampton County. Where he went after this is not known, but it may be reasonably assumed that Steiner came to Dunkel's as schoolmaster. Tradition holds that Schoolmaster Steiner served here from 1768 to 1771, in the meantime studying theology and serving as an occasional supply to other congregations.

A reference to the school occurs in the proclamation of the cornerstone laying of the new church in 1859, noting the agreement of August 29, 1790, wherein the Lutherans and the Reformed agreed that they should possess the church, churchyard, and schoolhouse in common.[76] The schoolhouse was a two-story building, the lower story serving as the school, while the upper story provided quarters for the schoolmaster and his family.[77]

BELLEMAN'S

Belleman's Church, Center township, was founded about 1746.[79] The early records have been lost. Tradition holds that the school preceded the church in the community, and it is reasonable to assume that the church was a dominant power in the school once the church was founded. Early cites a contract for the teacher in this church school for 1820,[80] the teacher being Valentine Auge, who had previously served at Moselem. John Philip, later schoolmaster at Cacusi (Hain's), also served at this church[81] in the capacity of schoolmaster.

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[73] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 485.
[74] Dunkel's Kichen Buch.
[75] Montgomery, History of Berks County, p. 1078.
[76] Hinke, Transcripts, Notes on Reformed Schools.
[77] Dietrich, "The Schoolmaster at Dunkel Church," Public Service, III, No. 2, October 3, 1924.
[79] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 485.
[80] Early, "Short Histories of Congregations," Reading Times, 1907.

SCHWARTZWALD

Schwartzwald Church, Exeter township, was founded about 1746.[82] Its early history is obscure, due to the fact that the early records have been destroyed.[83] Early reports that the Schwartzwald people employed a German schoolmaster for a long time to read sermons to them, but nothing is authentic to show the existence of a school. Muhlenberg in 1746 reported that the Lutherans and Reformed had built a church and accepted a man who was a schoolmaster in Germany as their preacher.[84]

LITTLE LEHIGH

Little Lehigh Church, more recently known as Longswamp, located at Mertztown, Longswamp township, was founded in 1748.[85] After the building of the first church the congregation bought nine acres of land for the school and for the use of the school teacher.[86] In 1762 Jacob Weimer, the schoolmaster, wrote a brief history of the congregation, mentioning the ministers to that date and himself as schoolmaster. Two pages of this record follow,—

> "It has pleased God at all times that the gospel of the kingdom of Jesus Christ shall be made known to all the world, therefore, it has pleased God with high favor to call to this part of the world people who shall for this reason proclaim the gospel in all churches and houses of worship wherever erected. To this end the members of the Reormed congregation at the place called Longswamp determined to establish and to build a church. In the year of our Lord, September, 1748, the congregation appointed for the erecting of the building "vorsteher" and "baumeister" from among the members of the congregation, Joseph Biry and Samuel Berger. These two, in the name of the sacred fund, have continued the blessed work with the assistance of the other members of the congregation and such loving hearts

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81. Kerschner and Lerch, op. cit., p. 471.
82. Schulz, op. cit., p. 108. (New Ed.)
83. Montgomery, History of Berks County, p. 977. 84. Ibid.
85. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 485.
86. Montgomery, History of Berks County, p. 1051.

who also contributed and have otherwise assisted. These names now follow,—

Vorsteher Joseph Biry
Vorsteher Samuel Berger
Lebolt Bieber
Theobalt Carl
Jacob Fenstermacher
Cantor Frederick Holwig
Philip Fenstermacher
Vorsteher John Theil
Vorsteher Peter Butz
Vorsteher Nicholaus Schwartz
Vorsteher Nicholaus Mertz
Vorsteher Bernhart Fogle
Vorsteher Peter Mertz
David Mertz
Vorsteher Henry Bollinger
Vorsteher Christian Ruth
Michael ———
Philip Burger
Nicholaus Kaiser
Peter Kaiser
Jost Henry ———
Peter Walbert
Henry ———

"After this work had been completed to the honor of God and for their own salvation, they accepted the honored Frederick Casimir Miller for the purpose of dedicating this church and accepted him as their preacher, who served them for some time. But when he left them they looked for another shepherd and accepted the honored Mr. Philip Jacob Michael as their minister. During his and the preceding pastor's ministry, Frederick Holwig has acted as cantor and precentor until the present time when this was written, and wishes to continue in this office. When the last mentioned minister took his leave they called Mr. Rudolf Kitenweiler about the middle of March, 1754, and who served the congregation about seven and a half years. At this time Jacob Weimer served as schoolmaster. When the above named Kitenweiler left the congregation quite obstinately, the above named Philip Jacob Michael was called again in the year 1762, and who continues to serve the congregation at the present time. In the name of the congregation I considered it to be fitting and proper to encourage our descendents that they would write in this book from time to time the names of the elders, teachers, and preachers, so that their descendants may see their ancestry and not forsake their God. Since our God is a God of order, he desires that they serve him in order, spirit, and in truth. So I wish for them the spirit of wisdom, grace, and prayer, until they reach us in Heaven, the joy of the children of God and of the Prince of Life. Amen."[87]

In the same account Weimer writes concerning Frederick Holwig, who acted as "cantor und vorsinger,"

[87] Longswamp, Kirchen Buch.

and who has been quoted by some writers as schoolmaster at this time. Dr. William J. Hinke has proved that the writing is that of Weimer and not that of Holwig. The translation of the word "Vorsinger" as "Precentor" has probably been confused by writers as "preceptor," hence the errors of calling Holwig the schoolmaster. Weimer's name appears among the list of those who took the oath of allegiance at Philadelphia on October 7, 1751.[88] During the years 1763 to 1765 the entries were made by Weimer.[89] In 1768 Weimer appeared before the Coetus for approval to preach. He is described in the minutes of Coetus as a man of about forty years of age, (his actual age at this time was thirty-four), who had led a quiet and godly life, having labored for seventeen years in the province, catechizing, teaching school, and reading sermons to the edification of the people living on the borders.[90]

In 1776 Longswamp appears in a charge of four churches credited with four schools and an enrollment of one hundred forty-five,[91] while in 1777[92] only ninety-eight pupils were reported in the schools of the charge. For 1779[93] the charge is credited with four schools and one hundred twenty pupils enrolled. In each case a school is assumed for Longswamp or Little Lehigh.

Beginning in 1784 baptisms appear that were entered by Schoolmaster Frederick Sannow.[94] In 1785 a child of Schoolmaster Sannow was baptized.[95] Article four of the church agreement of 1791 makes reference to the schoolhouse, showing that an interest was taken in the school of the congregation.[96] In 1799 a daughter of Schoolmaster John Daniel Jung was baptized.[97] The baptisms from 1800 to 1803 were probably entered by Schoolmaster Jung, according to Dr. William J. Hinke.

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[88] Pennsylvania Archives, Fourth Series, XVII, p. 347.
[89] Longswamp, Kirchen Buch, January 1, 1763, April 15, 1765.
[90] Hinke, Minutes of Coetus, p. 268. [94] Hinke, Transcripts, B, II.
[91] Ibid., p. 356. [92] Ibid., p. 363. [93] Ibid., p. 370.
[95] Longswamp, Kirchen Buch, December 25, 1785. [96] Ibid.
[97] Hinke, Transcripts, B, II, October 20, 1790.

READING

The town of Reading was laid out in 1748 and soon thereafter churches were erected and schools conducted. Just when the Reformed Church school was begun is not definitely known.[100] The church was founded in 1753, the year of the first baptismal entry in the church records. Patents were issued May 10, 1754, to Conrad Weiser and Isaac Levan as trustees of the Reformed congregation for two lots for the "Religious Society of Dutch Reformed Calvinists."[101] John Philip Foesig is cited by Montgomery as teaching in Reading at the Reformed school in 1751.[102] This is evidently an error, since the teacher mentioned, Philip Jacob Foesig, did not arrive in Pennsylvania until 1754.[103] From all indications, however, a school was conducted from about the year 1755, probably being housed in the little log church until the erection of the brick schoolhouse in 1776. It is possible that the Reformed schoolmaster acted in a like capacity for the Charity School, which was opened in Reading March 5, 1755.[104] A similar arrangement was made at Providence, Montgomery County, whereby the Reformed and Lutheran schoolmasters were offered to the society "as worthy to be taken into their service."

In 1756 the teacher at Reading received a donation of three pounds from Coetus.[105] Under date of November 19, 1756, there appears an entry in the account book for the payment of one pound, six shillings in favor of the schoolmaster.[106] In 1759 the Reading

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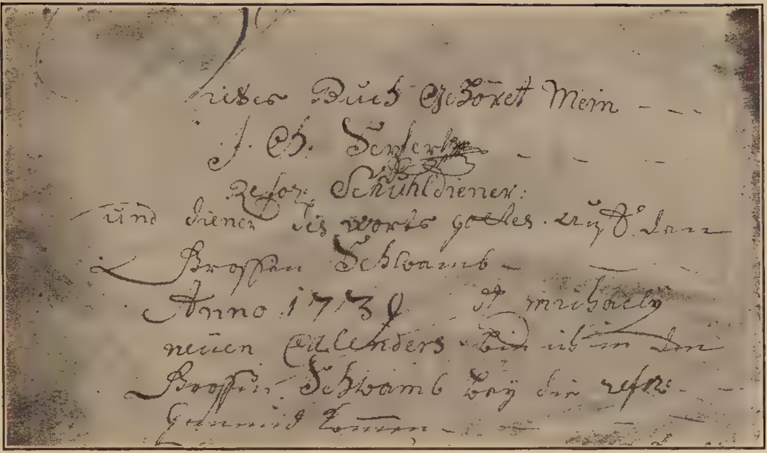
[100] Montgomery, op. cit., p. 938. [101] Patent Book, A No. 17, p. 504.

[102] Montgomery, History of Reading, p. 55.

[103] Pennsylvania Archives, Second Series, XVII, p. 436.

[104] Smith, Life and Correspondence of Reverend William Smith, I, p. 93.

[105] Hinke, Minutes of Coetus, p. 149. [106] Idem, Transcripts, B, IV.



dieser Buch Gehöret Mein
J. C. Seyfert
Refor: Schuhldiener:
und diener des worts gottes. auf der
grossen Schwamb
Anno 1739 St michaelis
neuen Callenders. bin ich in den
grossen Schwamb bey die refor:
Gemeind kommen

Entry in a Book of Sermons
By J. C. Seyfert, on St. Michael's Day (September 29) 1739

THE SCHOOL HOUSE AT DELONG'S CHURCH, BOWERS

schoolmaster again received a donation of three pounds from Coetus,[107] the amounts being the same for 1760[108] and 1762.[109] This schoolmaster was probably Philip Jacob Foesig, whose name appears on the tax list of 1759.[110] In 1766 the Reverend Berger, of Reading, reports forty to fifty children in the school.[111] In 1771 the Reverend Boos reports eighty children enrolled in the school.[112]

About the year 1776 the Reformed erected a double one-story brick schoolhouse. The land for this schoolhouse was patented April 24, 1776, by the Penns, conveying the land to the two trustees for the congregation upon the condition that seven shillings ground rent be paid annually, and that a schoolhouse at least twenty feet square with a brick or stone chimney be erected upon the lot within three years.[113] The one part of the building was used for school purposes while the other part was occupied by the schoolmaster and his family.[114] In 1778 a sum of twenty-five pounds was paid toward the erection of the new schoolhouse by the parishioners,[115] while in 1780[116] the sum of fifty pounds was received by the will of Franz Wenrich to be paid toward the erection of the schoolhouse.

In 1782 the Coetus met in Reading, assembling in the new schoolhouse.[117] For the year 1783[118] the Reverend Neveling reports one school with an enrollment of seventy-five pupils, while in 1787[119] forty pupils are reported attending the school. During the years 1788[120] and 1794[121] the Coetus again met in the Reading schoolhouse.

[107] Idem, Minutes of Coetus ,p. 172.
[108] Ibid., p. 183. [109] Ibid., p. 210.
[110] Montgomery, History of Reading, p. 12.
[111] Hinke, Minutes of Coetus, p. 200. [112] Ibid., p. 320.
[113] Patent Book, AA No. 12, p. 395.
[114] Miller, "'Early History of the Reformed Church in Reading," Penn-
[115] Reading, Order Buch, 1778. [116] Ibid., November, 1780.
sylvania German, VII, p. 395. [117] Ibid., p. 376.

Little is known about the early schoolmasters. The Reading school is reported to have had but three schoolmasters during its existence.[122] The first teacher of whom there is record was Philip Jacob Foesig. His name has been traced back to 1759 and in 1778 he is reported as serving as schoolmaster.[123] Just how long he taught after 1778 cannot be stated. The next schoolmaster was John Roland, who is reported to have taught fifty years, but not in one continuous period of service. The minutes of the Consistory of February 7, 1809, note the re-employment of Roland at a salary of sixteen pounds, eight cords of wood, and the use of the lot and the graveyard.[124] The re-employment of Roland at this time seems to indicate that there may have been other schoolmasters than Foesig and Roland up to this time. A third teacher, Benjamin Schneck, father of a well known Reformed minister, the Reverend S. Benjamin Schneck,[125] was employed as schoolmaster at Reading from 1816 to 1821. After 1821, Roland again took up the work as schoolmaster,[126] continuing at Reading until the time of his death in 1849. From the above it is evident that a school was maintained at Reading from the time of founding to the close of the century. This school is reported to have been maintained until 1849.

The Reverend Philip Reinbold Pauli assumed charge of the Reading Church in 1793. The Reverend Pauli had been a teacher of Latin in the Academy at Philadelphia from 1783 to 1788, prior to entering the ministry. While in Reading he conducted a classical school in addition to his ministerial labors. This school was independent of the church.[127]

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118. Ibid., p. 386. 119. Ibid., p. 414. 120. Ibid., p. 418.
121. Acts and Proceedings of the Coetus and Synod, 1791-1816, p. 10.
122. Miller, "Early History of the Reformed Church in Reading," Berks County Historical Society, II, p. 148.
123. Montgomery, School History of Berks County, p. 256.

AMITY

Amity Church, or St. Paul's Church, is located at Amityville, Amity township. The earlier records are lost while the records for the last years of the eighteenth century are silent concerning the school. This church was founded about 1753[128] when a small building was erected to serve for both school and church purposes.[129] During the week the building served as a school. In 1754 Muhlenberg writes, in the Halle reports, that a schoolhouse and meeting house had been erected conjointly with the Reformed.[130]

In Saur's paper, under date of May 16, 1756, the two congregations advertised for a school teacher.[131] From the tone of the advertisement it is evident that a school had not been conducted with any regularity up to this time. In 1795 a new church building was erected, the old building being torn down. It is reasonable to assume that a new schoolhouse must have been erected at this time, or that a place was given in the new building for the school. On December 26, 1797, an advertisement appears in a Reading newspaper for a teacher at Amity school.[132] The advertisement specifies that they desired a man well versed in German and English, and of good character. Information concerning the school of this church is scant, no more than to note the existence of the school in certain years.

SPIESS'

Spiess or Zion's Church, Alsace township, was founded about 1757, the date of the erection of the first church. This building served for church and school

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124. Miller, History of the Reformed Church in Reading, p. 310.
125. Ibid. 126. Ibid.
127. Jones, "Old Time School Teachers," Berks County Historical Society, I, p. 6. 128. Montgomery, History of Berks County, p. 950.
129. Early, "Short Histories of Congregations," Reading Times, 1907.
130. Schulz, op. cit., II, p. 188.
131. Saur, Pennsylvanische Berichte, May 16, 1756.
132. Unpartheyische Reading Adler, December 26, 1797.

purposes until 1819, when a stone church was erected, and at the same time a stone house was erected for the schoolmaster. In 1803 reference is made in the record to the school, noting that three benches had been received for the school June 9, 1803.[133]

MAXATAWNY

Maxatawny Church, also known as Bower's, DeLong's, and Christ, a union church is located in the village of Bowers, Maxatawny township. Up to the year 1859 the church was entirely Reformed. When the first congregation was organized is not definitely known. Under the date of October 8, 1759, Peter DeLong and his wife Eva gave two acres of land for the erection of an Evangelical Reformed church and schoolhouse.[134] In 1764 the church received an additional acre of land. This gift was made in the interest of education, since the deed specifically states that the land should be used for school purposes.[135] The Kirchen Protocol, the first entry of which is under date of January 9, 1765, makes no reference to schools or teachers. We know that a schoolhouse had been built prior to 1767, as an entry in the account book, under date of April 17, 1767, reference is made to a meeting in the schoolhouse.[136]

In 1733, under date of August 22nd, Abraham Dauber is reported as schoolmaster.[137] During the year 1777 repairs were made to the schoolhouse and a well was dug. The amount of this bill, eight pounds, four shillings, was paid by subscription.[138]

For the year 1776 Maxatawny is reported as one of four churches reporting four schools with enrollments

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[133] Speiss, Church Record, p. 180.

[134] DeLong, "A Legal Document of Historical and Ecclesiastical Interest," Reformed Church Messenger, XCII, p. 337.

[135] Smith, Historical Sketch of Christ's DeLong's Reformed Church, p. 5.

[136] Maxatawny, Account Book, April 17, 1767.

[137] Hinke, Transcripts, B, I. [138] Ibid.

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totalling one hundred and fifteen.[139] Maxatawny is likewise mentioned as a part of a charge reporting schools in the years 1777,[140] 1779,[141] 1781,[142] 1782,[143] 1783,[144] 1784.[145] In 1785 Maxatawny is separately reported as having a school with an enrollment of thirty-five.[146] In 1785 a tract of land was sold to the Reformed for promoting a schoolhouse, the deed being recorded in 1790.[147] Beginning in 1786 and in the following years, a school is assumed for Maxatawny Church. The reports are for the years 1786,[148] 1787,[149] 1788,[150] 1789,[151] 1790,[152] and 1791.[153] For the year 1792[154] Maxatawny is credited with one school with an enrollment of fifty pupils. During the year 1795 a meeting is noted as being held in the schoolhouse.[155] From the above reports it is evident that a school was maintained at Maxatawny Church with some regularity.

MOSELEM

Moselem Church, commonly known as St. Peter's Church, is located in Richmond township. In 1762 the first union church was built, the second church being erected in 1890.[156] The church rules tend to show that a school was maintained at an early date. Among other items cited is the purpose of education, namely, "that many may be led to Christ, the Chief Shepherd of souls."[157] A declaration of 1890 placed in the cornerstone of the new church makes mention of the log building which was used as a school in 1702.[158] Probably 1762 was intended. Due to the records being lost, it is impossible to trace further the school of this church.

[140] Ibid., p. 363. [141] Ibid., p. 370. [142] Ibid., p. 375.
[143] Ibid., p. 380. [144] Ibid., p. 386. [145] Ibid., p. 391.
[139] Hinke, Minutes of Coetus, p. 356. [146] Ibid., p. 399.
[147] DeLong, "A Legal Document of Historical and Ecclesiastical Interest," Reformed Church Messenger, August 16, 1926, XCII.
[148] Ibid., 386. [149] Ibid., p. 414.
[150] Ibid., p. 423. [151] Ibid., p. 430. [152] Ibid., p. 440.
[153] Ibid., p. 447. [154] Ibid., p. 452.
[155] Maxatawny, Account Book, January 4, 1795.

ST. MICHAEL'S

St. Michael's Church, a union church, is located in the center of Upper Bern township, west of Hamburg. Both the Lutheran and the Reformed congregations date from about 1769.[164] A transcript of the union church record in the Berks County Historical Society contains a first entry under the year 1760. Soon after the first church was built a school was regularly conducted by the church.[165] A more recent schoolhouse stands in the cemetery.

The Constitution or "Kirchen Regeln," adopted August 6, 1769, provides that if the two congregations should find it desirable to employ a schoolmaster, that he should be required to present testimonials from the congregation last served. It also adds that, "It should become our duty to ourselves and our children to build a schoolhouse to the honor and glory of God, and for their happiness and salvation; this too should be union, even as the church."[166] The tone of these rules tend to show that the people early contemplated a school. Montgomery names Conrad Stein as one of the first teachers.[167] Probably Conrad Steiner was meant, the schoolmaster at Dunkel's Church.

This church, like others of the early Reformed churches, was not associated with Coetus. The records are widely scattered and practically inaccessible. The dates when a school was maintained here cannot be stated with exactness.

HAMBURG

Hamburg Church, or St. John's Union Church, was founded about 1773, the year when land was donated to the Lutherans and to the Reformed to bury their

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156. Early, Transcript, St. Peter's Church, Berks County Historical Society, p. 41. 157. Ibid. 158. Ibid.
164. Montgomery, op. cit., p. 1134. 165. Ibid.
166. Hinke, Transcripts, A, IX, 1770-1784.
167. Montgomery, History of Berks County, p. 1134.

dead.[168] It was not until 1790 that the first building was consecrated as a "Gemeinschaftliche Kirch."[169] This building served a double purpose, the lower story being used for school purposes while the second story was used for church services.[170] In 1793 the minutes of the Lutheran Ministerium report Hamburg as one of the churches of a charge maintaining eight schools.[171] One of these schools is assumed for Hamburg. That a school was conducted here during the closing years of the century may well be assumed, since when the second church was built in 1815 the old church building was given over entirely to school purposes.[172] Further information concerning the educational work of this church in the eighteenth century cannot be given, due to the loss of all records prior to 1870.

SINKING SPRING

St. John's Church, Sinking Spring, is located in Spring township. The church stands on a tract of land given to the Reformed congregation in 1793.[177] The congregation remained exclusively Reformed until 1812. The constitution of 1794 mentions the school in the following statement.

> "Thus will we continue to establish and maintain churches and schools that many sheep may be gathered into the fold."[178]

From the above it is evident that a school was contemplated and no doubt early conducted. A schoolhouse was not erected here until 1804.[179] Unfortunately the records of this church have disappeared, hence it is impossible to confirm the existence of a school prior to

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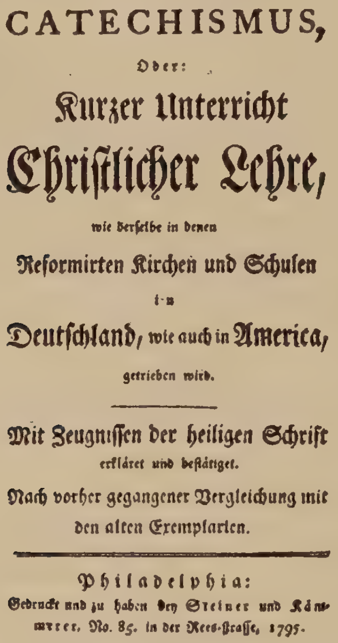
[168] Early, "Short Histories of Congregations," Reading Times, 1907.
[169] Montgomery, History of Berks County, p. 887.
[170] Montgomery, History of Berks County, p. 887.
Early, "Short Histories of Congregations," Reading Times, 1907.
[171] Spaeth, Documentary History of Lutheran Ministerium, p. 263.
[172] Montgomery, History of Berks County, p. 887.
[176] Montgomery, History of Berks County, p. 876. [177] Ibid., p. 1174.
[178] Kerschner, Record of St. John's Church, Sinking Spring, Introduction, p. 8. [179] Ibid., p. 10.

1800. The church is here cited as probably having a school during the late years of the eighteenth century before the schoolhouse was built.

GERNANT'S

Gernant's Church, or St. John's Union Church, is located east of Leesport in Ontelaunee township. The church was founded about 1794, the date of erection of the first church. Back of the old church stood a schoolhouse that may have antedated the church.[180] Tradition holds that the congregation was organized in this schoolhouse. Whether this school was conducted by the congregation at this date, however, is not definitely known. It is assumed that this school was a



CATECHISMUS,
Oder:
Kurzer Unterricht
Chriſtlicher Lehre,
wie derſelbe in denen
Reformirten Kirchen und Schulen
in
Deutſchland, wie auch in America,
getrieben wird.

Mit Zeugniſſen der heiligen Schrift
erkläret und beſtätiget.
Nach vorher gegangener Vergleichung mit
den alten Exemplarien.

Philadelphia:
Gedruckt und zu haben bey Steiner und Kämmerer, No. 85. in der Rees-ſtraſſe, 1795.

Title Page of a Catechism for the Reformed Schools church school. The very scant records of the congregation could not be located.

NEW BETHEL SCHOOL

The maintenance of a school at this church is cited as an example of Reformed influence, even though the school was not directly under the control of the Reformed.

New Bethel, Zion's Church, located at Grimsville, Greenwich township, was organized as a Lutheran congregation in 1761. It was not until 1844, however, that the Reformed secured a half interest in the church and church property.[181] The Lutheran school here dates to 1763 when land was purchased for the school.[182] In 1778 an agreement was made whereby the Reformed were granted permission to use the church for their services and to bury their dead in the cemetery. This would establish a Reformed group here in this year. No mention was made of permission to use the school, but it is reasonable to suppose that this privilege was likewise extended. The agreement of 1844 gave equal privileges to the Reformed to use the school.

HUFF'S SCHOOL

Huff's Church, Hereford township, was not founded until after the close of the eighteenth century, although a kind of congregational life was in existence here during the latter part of the century. The period from 1775 to 1815 is known as the schoolhouse period.[183] Both Lutherans and Reformed were served occasionally by ministers from their respective denominations. A cemetery likewise testifies to an early congregational life.

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[180] Kidd, Lutherans in Berks County, p. 140.

[181] Early, "Short Histories of Congregations," Reading Times, 1907. Kirchen Ordnung der Neu Bethel Zionskirche, p. 4.

[182] Ibid., p. 3.

[183] Kidd, Lutherans in Berks County, p. 77. Historical Souvenir of Huff's Hereford Church, p. 3.

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of schools by the following churches:

Zion's Church, located near Shoemakersville, Perry township, founded about 1744.

Belleman's Church, Center township, founded about 1746.

Schwartzwald Church, Exeter township, founded about 1746.

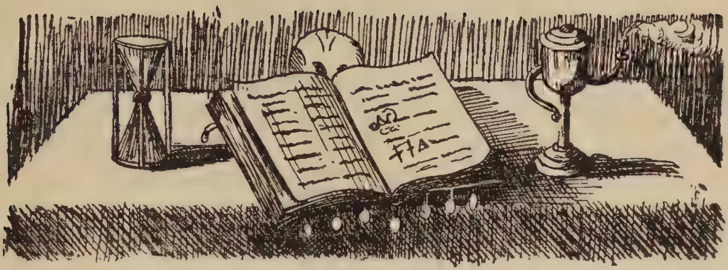
Rosenthal, New Bethel, or Albany Church, Albany Church, Albany township, founded about 1750.

Epler's Church, Bern township, founded about 1765.

Allegheny Church, located at Alleghenyville, Brecknock township, founded about 1767.

Bethel, "White Church," founded about 1774.

Womelsdorf, Zion's Church, located at Womelsdorf, Heidelberg township, founded about 1792.



CHAPTER VI

BUCKS COUNTY

COMPARATIVELY few Reformed Churches were founded in Bucks County during the eighteenth century, due in part to this region having been settled by the English speaking people. The price of land made settling prohibitive except for those Germans who came before the beginning of the eighteenth century or for those who settled in the northern part of the county. Furthermore, the southern section of the county was settled largely by the Quakers.

SOUTHAMPTON

Southampton, earlier called Neshaminy, a Dutch Reformed congregation connected with the Pennsylvania Coetus, dates to 1710 when it was organized as a Presbyterian church with the Reverend Paulus Van Vlecq as pastor. In 1713 the church disbanded and was not reorganized as a Dutch Reformed Church until about 1730. A church was built at Feasterville 1739. Southampton Church, now the Reformed Church of North and Southampton, is located at Churchville, Southampton township.[1]

In 1760 the Reverend Du Bois complained that his congregation would completely decline for lack of a low Dutch school.[2] It is possible that an English school may have been maintained here, as Davis cites a school with an enrollment of sixty boys being connected with this church in 1760.[3] In 1765 the Reverend Du Bois reports to Coetus that a school could not be maintained because his churches of North and Southampton were too far apart.[4] No evidence, other than that cited above, has been found to show that a school was maintained at this church.

SPRINGFIELD

Springfield or Trinity Union Church, located near Pleasant Valley post office, Springfield township, was founded about 1745.[5] In 1746 the two congregations are reported as holding services in a log building paved with brick or tiles, the building serving for both church and school purposes.[6] The baptismal records were opened in 1760. In 1783 the Reverend Wack reports two school with an enrollment of fifty pupils in the charge of Lower Saucon and Springfield.[7] Again in 1790 the Reverend Winkhaus reports two schools in the charge.[8] In both instances a school is assumed for Springfield.

TOHICKON

Tohickon or St. Peter's Church was in existence as a congregation in 1745, when the baptismal records were opened by the Reverend John Conrad Wirtz.[9] Under date of September 1, 1753, a deed for the land of Tohickon Church was issued.[10] Davis places a school here as early as 1743,[11] the same year that the deed for the church land is reported as having been issued. Dr. William J. Hinke has proved that the so-called deed of 1743 is without historical foundation, and it is prob-

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1. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 488. Reformed Church of North and Southampton, Historical Sketch.
2. Hinke, Minutes of Coetus, p. 201.
3. Davis, History of Bucks County, I, p. 174.
4. Ibid., p. 237. 6. Ibid., 1, p. 75. 8. Ibid., p. 440.
5. Battle, History of Bucks County, p. 639. 7. Ibid., p. 386.

able that the school at this date falls under the same suspicion. A church, however, was already standing on the land in 1753.

An entry in the account book of Tohickon Church, under date of December 16, 1774, notes that the sum of ten pounds was received from the Reverend Jacob Reiss, former pastor of the church, the money to be placed on interest and the interest to be used for the purpose of educating poor children, and for no other purpose whatsoever.[12] This conclusively proves that a school was in existence at this church at this time, otherwise the legacy would hardly have been made. In the minutes of Coetus for 1779,[13] a school appears in the charge of the Reverend Wack, the charge consisting of Indian Creek and Tohickon. This school may well be assumed as having been conducted by Tohickon.

TRUMBAUER'S

Trumbauer's, also called Swamp Church, Milford township, was founded about 1762. This congregation was probably organized some years prior to this date for we find that June 24, 1762, the congregation was presented with a Bible.[15] Unfortunately, none of the early records can be located, hence it is difficult to trace the history of a school. Tradition favors a school at this church and at all of the other German churches of the county.[16]

NOCKAMIXON

Nockamixon Church, Nockamixon township, was founded sometime prior to 1773, the year when the Kirchen Buch was opened.[17] At the same time that the church was built a school was also built, occupying the site of the present church.[18] The Lutheran Nocka-

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[9] Hinke, History of Tohickon Union Church, p. 65. [10] Ibid., p. 15.

[11] Davis, History of Bucks County, I, p. 312.

[12] Hinke, Transcripts, Tohickon Account Book, December 16, 1774.

[13] Idem, Minutes of Coetus, p. 370.

[15] Ibid., p. 433. Davis, History of Bucks County, p. 434.

[16] Davis, History of Bucks County, II, p. 363.

[17] Nockamixon, Kirchen Buch, November 7, 1773.

mixon record, begun in 1766, notes in 1770 the following with reference to the school,—

	£	s	p
1770, February 19th. Paid for the schoolhouse, collection in congregation and among neighbors	4	19	8
Paid Frederick Eberhard for iron stove in the schoolhouse	3	0	0
For table and boards in the schoolhouse	0	12	6
The congregation still owes for the schoolhouse to the trustees	0	18	3½[19]

Davis states that a German school was established at Nockamixon under the auspices of the Reformed Church in 1775 with Henry Neimeyer as teacher.[20] During the year 1788 several references appear in the account book of the "old schoolhouse at the church,"[21] proving possibly that the schoolhouse referred to in the Lutheran records antedated the Reformed congregation. In November, 1790, repairs were made to the "old schoolhouse at the church."[22] The records tell little about the school. At no time does the Reverend Wack make a report concerning schools when giving his report to Coetus for the charge in which Nockamixon appears. The failure to give a report concerning schools in the charge may in part account for our lack of information concerning the Nockamixon Church school.

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of schools by the following churches:

Northampton Church, located at Richboro, Northampton township, founded about 1751.

Trumbauer's Swamp Church, Milford township, founded about 1762.

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[18] Battle, History of Bucks County, p. 632.

[19] Hinke, Transcripts, Lutheran Nockamixon Record, 1770.

[20] Davis, History of Bucks County, II, p. 363.

[21] Nockamixon, Kirchen Buch, Account Book, 1787.

[22] Ibid., November 1790.

CHAPTER VII

LEHIGH COUNTY

LEHIGH County is a part of the region in which Moravian education was prominent during the eighteenth century, yet because of the cleavage between the Moravians and the "church people," German Reformed Church education flourished. Wickersham[1] cites a number of German Reformed and union churches in Lehigh County which conducted schools in connection with the churches prior to 1750. A Lehigh County historian, in commenting on the status of education in 1760, calls attention to the fact that a great hindrance to education in the county during this period was the withdrawal of a considerable number of good teachers who left teaching to enter the ministry, due to the scarcity of ministers. In most cases less qualified teachers took their places, with the result that the schools declined. It was not until the first decade of the nineteenth century that conditions began to improve, and only then in some schools.[2] The majority of the schools appeared during the third quarter of the eighteenth century.

EGYPT

Egypt or Whitehall Church, located in Whitehall township near Coplay, was founded about 1734,[3] the date of the first baptismal entry.[4] Wickersham[5] cites a school in this congregation as being one of the oldest in the county. In 1768 the Reverend Gros reports a winter school in each of the congregations of his charge, including Egypt.[6]

The name of Schoolmaster John Carl Shribeler appears in the baptismal register as a sponsor in 1774,[7] again appearing in 1775[8] in a similar capacity. During the years 1775,[9] 1776,[10] 1777,[11] 1779,[12] and 1781,[13] Egypt appears as a part of a charge reporting schools, a school being assumed for Egypt Church in each of the above years. In 1782[14] the Reverend Blumer reports a school at Egypt Church with an enrollment of fifty-three pupils, while in 1784[15] Egypt is again reported as part of a charge of four churches reporting one hundred sixteen pupils enrolled. In the agreement of the Lutherans and the Reformed in 1785 there appears a clause relative to the power of the church council to settle all quarrels or disagreements of church members, ministers, or schoolmaster.[16]

In the account book of the congregation, under the year 1785, appears the accounts of the congregation relative to the building of a new church. These accounts were kept by Schoolmaster Conrad Schneider.[17] The name of Conrad Schneider also appears in the baptismal records of 1781 and 1784, acting as sponsor. The records, however, fail to specify that he was then schoolmaster.[18] Both Trexler[19] and Rhoads[20] state that

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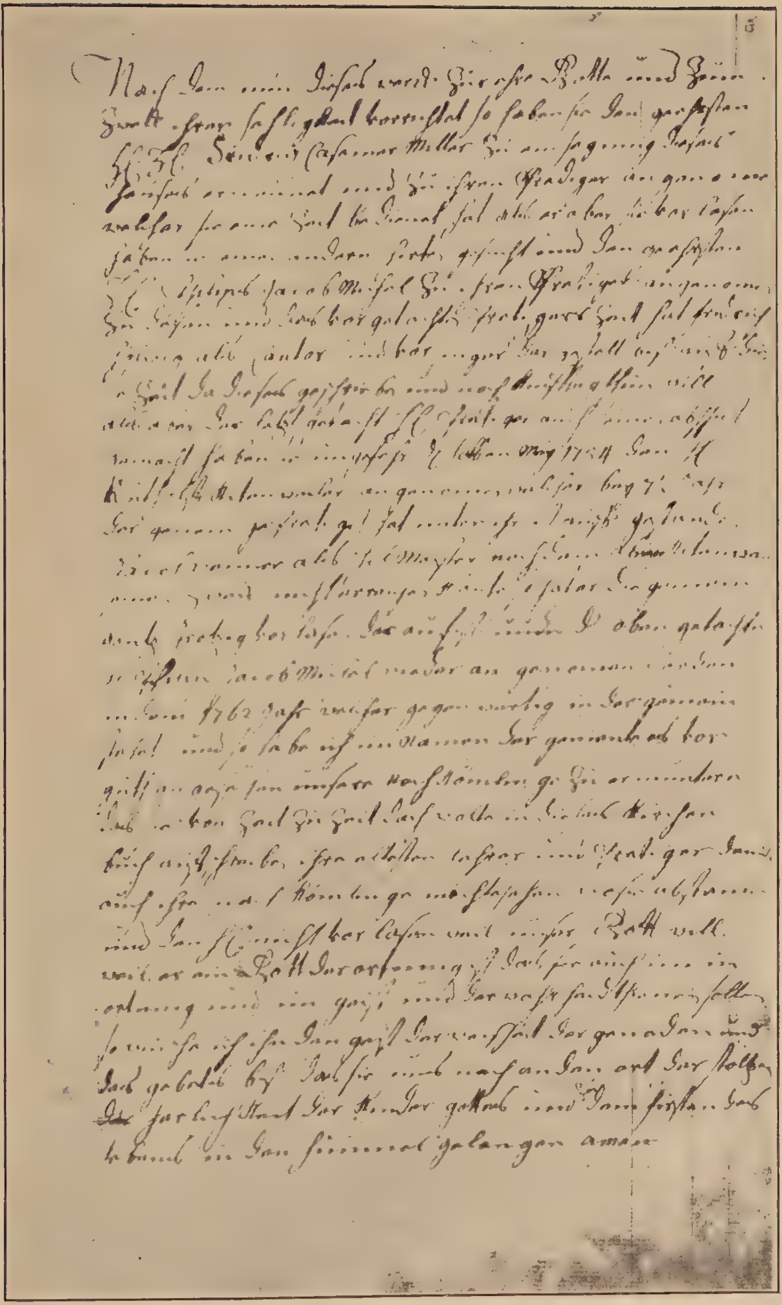
1. Wickersham, op. cit., p. 138.
2. Hauser, History of Lehigh County, p. 35.
   Anniversary History of Lehigh County, I, p. 248.
3. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 485.
4. Egypt, Kirchen Buch, 1734. July 27, 1734.
5. Wickersham, op. cit., p. 138. 6. Hinke, Minutes of Coetus, p. 278.
9. Ibid., p. 351. 10. Ibid., p. 356. 11. Ibid., p. 363. 12. Ibid., p. 370.
13. Ibid., p. 375. 14. Ibid., p. 380. 15. Ibid., p. 391.
7. Egypt, Tauf Buch, January 17, 1774; February 20, 1774.
8. Ibid., September 24, 1775.
16. Hinke, Transcripts, B, X, 1784-1830, April 18, 1785.



AN ACCOUNT OF THE ORGANIZATION OF THE LONGSWAMP CONGREGATION, by the Schoolmaster, Jacob Weimer

Conrad Schneider served as schoolmaster and led the singing during the year 1785, but not being an organist, he was asked to resign in 1786, his successor being Jacob Strein. Strein served from 1786 to 1804 when he removed to Lancaster County.[21] Strein's successor was Henry Hemsing, who came from Hamburg, Berks County.[22]

For the year 1785[23] the Reverend Blumer reports one school with forty-six pupils enrolled. For the following year[24] Egypt is reported by the Reverend Blumer as one of a charge of four churches with one hundred forty-two enrollment. In 1787 a schoolhouse was built costing one hundred pounds, six shillings, two pence, about two hundred and sixty-seven dollars. Of this amount the Reformed paid seventy-one pounds, ten shillings, eight pence, while the Lutherans paid twenty-eight pounds, fifteen shillings, six pence.[25] The accounts of this work of building the schoolhouse, "Verechnung uber Einnahme und Ausgabe"[26] were probably kept by Schoolmaster Strein, as the accounts were written by a well trained hand and are neatly arranged. In the years 1788,[27] 1789,[28] 1790,[29] 1791,[30] a school is assumed to have been conducted by the Egypt congregation, both on the basis of Coetus reports and by reason of the reported presence of Schoolmaster Strein. Under date of July 27, 1790,[31] appears several accounts relating to the new "gemeinschaftlichen" schoolhouse, the items including labor, material, and

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17. Egypt, Account Book, 1785.
18. Egypt, Tauf Buch, July 8, 1781; May 20, 1784.
19. Trexler, Skizzen Aus Der Lecha Thale, p. 17.
20. Roberts, "History of Reformed Congregation of Egypt Church," Lehigh County Historical Society, I, p. 92. 21. Ibid.
22. Anniversary History of Lehigh County, by Roberts, Stoudt, Krick and Dietrich, op. cit., I, p. 1024. The monumental work will hereafter be referred to as "Roberts."
23. Hinke, Minutes of Coetus, p. 399. 24. Ibid., p. 408.
25. Trexler, op. cit., p. 14. Roberts, op. cit., I, p. 1025.
26. Egypt, Verechnung uber Einnahme und Ausgabe, 1787.

meals for the workers. During the year 1794[32] Schoolmaster Strein's child was baptized, while in 1792[33] and 1796[34] Schoolmaster Strein and wife acted as sponsors at baptisms. Entries in the account book in 1801[35] likewise note the presence of Schoolmaster Strein.

Schoolmasters following Strein, and the years when they took charge of the school are, Henry Hemsing, 1804; Adam Gilbert, 1810;[36] Theodore Starbe, 1822; John Daniel Eisenbraun, about 1825; Christian Schick, 1829, and John Bernd, 1836.

GREAT SWAMP

Great Swamp Church, one mile north of Spinnertown, Lower Milford township, was founded about 1734. The first reference to this congregation is found in a letter of Boehm, written in 1734.[37] Several writers make reference to a school having been conducted at this church as early as 1725.[38] No evidence has been found, however, to show that a school was conducted at this early date. A section of the Kirchen Ordnung entered in the Kirchen Buch, under date of April 24, 1736, provides that the collection of alms should be used among other things for the building and improving of the church and the schoolhouse.[39] From this it is evident that a school was conducted here in 1736.

Among the first teachers at Great Swamp Church school was John Christian Seyfert, who arrived in Pennsylvania in 1739,[40] and whose book of sermons contains the inscription,

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27. Hinke, Minutes of Coetus, p. 423.
28. Ibid., p. 430. 29. Ibid., p. 440. 30. Ibid., p. 447.
31. Egypt, Account Book, July 27, 1790.
32. Egypt, Tauf Buch, August 6, 1794.
33. Ibid., May 18, 1792. 34. Ibid., February 3, 1796.
35. Egypt, Account Book, July 12, 1801. 36. Trexler, op. cit., p. 17.
37. Hinke, Life and Letters of the Rev. John Philip Boehm, p. 253.
38. Matthews and Hungerford, History of the Counties of Lehigh and Carbon, p. 72.
39. Great Swamp, Kirchen Buch, Kichen Ordnung, April 24, 1736.
40. Pennsylvania Archives, Second Series, XVII, p. 185, August 27, 1739.

> "Dieses Buch gehoret Mein,
> J. Ch. Seyfert
> Refor. Schuhldiener
> und Diender des Worts Gottes
> auff den Grossen Schwamb
> Anno. 1739 d. Michaly neuen Calenders bin ich in den Grossen Schwamb bey die refor. Gemeind kommen.[41]

The translation of the Seyfert inscription in its entirety is as follows,

> This book belongs to me,
> J. Ch. Seyfert
> Reformed Schoolmaster
> and servant of the word of God at
> Great Swamp
> Anno. 1739, on St. Michael's Day,
> new calendar, I came to Great Swamp as Reformed schoolmaster. God, give me vigor, wisdom, and strength to teach the pure word of God to the poor souls for their comfort and the spread of the church of Jesus Christ. Amen.

This inscription not only places Seyfert at Great Swamp in 1739 but also gives us a picture of the man.

On the opposite page is an inscription in another hand which is translated as follows,—

> This book belongs to me, Andreas Sassemanshausen. May 31, 1760. I inherited this book from my father, Jost Henry Sassemanshausen. O Lord, bless my work, so will I willingly serve thee. I hope to live according to thy wish, to the end give me strength. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me, as is mentioned by John V, 39. Blessed are they who hear the word of God and keep it, as our Savior has said, Luke, XI, 28. O Holy Spirit, let my heart be for thee a sacred dwelling place. Inspire in the same true reverence that I may well reflect upon the word of God and that I may not neglect this, but direct all my works toward that end.

That a schoolhouse had been erected sometime prior to 1762 is noted in the patent of the Great Swamp land, dated December 16, 1762, "the said Congregation having now erected on the said Tract a Church and a

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[41] Brendle, "Perkiomen Region," Perkiomen Region, I, p. 42.

Schoolhouse for the use of them and their Successors."[42]

The school at Great Swamp first appears in the minutes of Coetus for the year 1771,[43] when the Reverend Faber reports a school for each church in his charge with enrollment of each school varying from forty to fifty. In 1782[44] Great Swamp is reported as one church in a charge reporting three schools. In 1783[45] a separate school is reported for Great Swamp with an enrollment of thirty-one pupils. For the years 1787[46] and 1790,[47] Great Swamp is reported as a part of a three church charge maintaining schools.

Items from the account book give us further evidence of the existence of a school. Under the date of November 16, 1797, is an item of fifteen bushels of lime purchased for the schoolhouse, while in 1804 there is a bill of two pounds, fourteen shillings, three pence for repairs to the schoolhouse. The receipts for repairs during the period 1791 to 1804 are signed by John Jung, who is probably identical with Schoolmaster Jung of Old Goshenhoppen, who is mentioned in the Old Goshenhoppen Church records in 1791.[48] A school was maintained here until 1844.[49] Although the evidence concerning the existence of a school is scattered over various decades, it may well be assumed that a school was regularly conducted by this church during the eighteenth century.

MACUNGIE

Macungie or Ziegel Church, located in Weissenberg township, was founded about 1734,[50] being first mentioned by Boehm in a letter of that year. From 1735 to 1745 the church was without a pastor. During this time the schoolmaster read the sermons, or in the absence of the schoolmaster the sermons were read by a member of the congregation.[51] The first church, a union church, was built in 1749. At the same time a schoolhouse was built. A provision was made by the two denominations that the schoolmaster should be alternately Lutheran and Reformed.[52] A deed dated April 16, 1771, mentions that the church called Ziegel Church or the "tiled church," had built on their tract of land a church, also a schoolhouse, and that they had also a spacious burying ground.[53]

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[42] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 212. Roberts, op. cit., I, p. 804.

[43] Hinke, Minutes of Coetus, p. 320. [44] Ibid., p. 380.

[45] Ibid., p. 386. [46] Ibid., p. 414. [47] Ibid., p. 440.

[48] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 253. [49] Roberts, op. cit., I, p. 780.

School was not always held at the church schoolhouse. Sometimes the school migrated to Siegfried's Valley, school being held for two months at the church schoolhouse and then two months in Siegfried's Valley, thus affording the opportunities of education to the children of those parishioners who lived at some distance from the church.[54] Thus an attempt was made to solve the problem of distance from the church school as a factor that seriously militated against the success of the church schools.

Macungie appears in the minutes of Coetus for the most part as a member of a charge.

1788, 5 schools in the charge, 162 enrolled.[55]
1789, 5 schools in the charge, 180 enrolled.[56]
1790, 5 schools in the charge, 185 enrolled.[57]
1791, 5 schools in the charge, 188 enrolled.[58]

In the year 1792[59] Macungie is reported as a separate church having several branch schools but maintaining no school at the church.

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50. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 423. Ibid., p. 252.
51. Schuler, Editor's Note, "Ziegel Church," Pennsylvania German, XII, p. 234.
52. Helfrich W. A. Geschichte Gemeinde in Lecha und Berks Counties, Allentown, 1891. 53. Ziegel, Documents, Deed, April 16, 1771.
54. Helffrich, Geschichte Verschiedener Gemeinden, p. 13.
55. Hinke, Minutes of Coetus, p. 423. 56. Ibid., p. 430.
57. Ibid., p. 440. 58. Ibid., p. 447. 59. Ibid., p. 452.

Among the documents is an agreement concerning the schoolmaster and the location of the school, designated on the outside of the agreement as "Bedingung wegen den Schulmeister, den 12ten Mai, 1796."[60] A translation of the agreement follows.

Since a considerable portion of the Lutherans and Reformed church members of Ziegel Church, particularly those who live in Maxatawny, cannot send their children to school on account of the difficulty of access to the above mentioned church, they desire a written assurance, signed by the elders, deacons, and "Baumeister," that each schoolmaster at Ziegel Church shall be bound for two months each year to keep school in a house or room which they shall provide. This school shall be maintained during the months of March and April, providing the above mentioned church members desire this (arrangement) or if they have no other schoolmaster. The schoolmaster shall receive from them a salary of one pound, receiving also one pound from the church.

If this their desire is granted, and guaranteed to them, as suggested above, then they promise to remain members of the church and to support the church building according to their means.

Since we elders, deacons, and "baumeister" realize the necessity and fairness of this request, and since it is also our duty to see that all the members of the congregation are kept together, and especially that instruction shall be provided for the youth in the Christian religion, we bind ourselves with our signatures to grant their request.

Weyssenburg Township, Northampton County, May 12, 1796.

Baumeistern
Peter Haass
John Gackenbach
Christ Stofel Markel
George Rickert
Ernst Kloss
Elders and Deacons
Henry Grun

John Haupt
John Gackenbach
Michael Acker
Peter Haass
Kilian Tinily
Daniel Frantz
Philip Stattler

P. S. There shall be two copies made and signed, one of these to be placed with the Patent and the other church documents, while the other copy shall be entrusted to a member of that part of the congregation who lives in Maxatawney.

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[60] Ziegel, Documents, Bedingung wegen den Schulmeister, May 12, 1796.

[61] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 485.

Dr. William J. Hinke identifies the writer of this agreement as the Reverend John H. Helffrich.

The documents of this church are widely scattered and are not readily accessible. That the church school, as well as branch schools, were conducted here with regularity may well be assumed.

HEIDELBERG

Heidelberg Union Church was founded about 1740 near Saegersville, Heidelberg township.[61] Tradition holds that the first settlers staked off land for church and for school purposes.[62] The first church services were probably conducted by Adam Steiger, the schoolmaster at Organ Church, Lynn.[63] The first church was erected in 1744 and a school was erected shortly thereafter. The church was built on Reformed land while the schoolhouse was built on Lutheran land.[64] This school is said to have been the oldest in the northeastern section of the county. In 1756 the second church was erected and at the same time a new schoolhouse was erected on the Reformed land, the Reformed having sold their rights in the old schoolhouse to the Lutherans for the sum of four pounds, ten shillings.[65] The maintenance of separate schools was the order for some years, until the burden of maintaining separate schools became too great. The schools were then united, school being conducted in the Reformed schoolhouse.[66] In the agreement of 1757, between the Lutherans and the Reformed, it was agreed that each schoolmaster should not have more than one acre of cleared land and one acre of swamp land, and that the Reformed schoolmaster was to be allowed three hundred fifteen rails.[67]

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63. Good, History of the Reformed Church in the United States, 1725-1792, p. 518. 62. Roberts, op. cit., I, p. 724.

64. Helffrich, Geschichte Verschiedener Gemeinden in Lecha und Berks Counties, p. 33. 65. Hinke, Transcripts, A, VII, 1755-1762, Agreement.

66. Mathews and Hungerford, op. cit., p. 275.

67. Hinke, Transcripts, A, VII, 1755-1762, Agreement. April 19, 1757.

The minutes of Coetus for the most part report Heidelberg as a member of a charge reporting schools. In the light of the preceding data a school is assumed for Heidelberg Church for each of the following years.

1775, 4 schools in the charge	58 enrolled.[68]
1776, 4 schools in the charge	115 enrolled.[69]
1777, Charge reported	95 enrolled.[70]
1779, 4 schools in the charge	120 enrolled.[71]
1781, charge reported	100 enrolled.[72]
1782, 4 schools in the charge	130 enrolled.[73]
1783, 6 schools in the charge	162 enrolled.[74]
1785, Heidelberg reports 1 school	[75]
1786, 4 schools in the charge	146 enrolled.[76]
1787, charge reported	169 enrolled.[77]
1789, 5 schools in the charge	180 enrolled.[78]
1790, charge reported	185 enrolled.[79]
1792, Heidelberg reports 1 school	[80]

Until the year 1849 the two denominations conducted separate schools, when as has been noted, the burden became too great. The last schoolmasters under the separate school systems were Ferdinand Berkemeier and Joseph Folton. An agreement was made whereby the schools were consolidated and Berkemeier was retained as the union schoolmaster.[81] One Lehigh County historian cites a list of schoolmasters connected with this church, but since it is not definitely certain with which denominational school these men were connected, the list can be merely cited, Freitag; Thanges Lupp, possibly Anthony Lupp, who appears at Jordan in the years 1775 and 1776, but who is reported serving at Heidelberg from 1770 to 1780; Jost Henry Miller; Harn, Totem, Fulton, Ferdinand Berkemeier, and Joal P. Geiger.[82] An Ordnung of 1896 contains provisions relating to the conduct of the school, hence it is probable that a school was maintained at this late date.[83]

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[68] Hinke, Minutes of Coetus, p. 351.

[69] Ibid., p. 356. [70] Ibid., p. 363. [71] Ibid., p. 370.

[72] Ibid., p. 375. [73] Ibid., p. 380. [74] Ibid., p. 386.

[75] Ibid., p. 399. [76] Ibid., p. 408. [77] Ibid., p. 414.

[78] Ibid., p. 430. [79] Ibid., p. 400. [80] Ibid., p. 442.

[81] Helffrich, Geschichte Verschiedener Gemeinden, p. 36.

[82] Mathews and Hungerford, op. cit., p. 276.

The records of Heidelberg Church, prior to 1800, are no longer in existence, having been destroyed in a fire about twenty-five years ago.

SCHMALTZGASS

Schmaltzgass, New Jerusalem, or Western Salisbury Church, located northeast of Emaus in Salisbury township, was founded about 1741, the date of the first church.[84] No records of the founding of the church have been preserved.[85] Schlatter's diary in 1746 notes the existence of this congregation, which at that time was being served by a linen weaver, John William Straub, whom Schlatter hoped might be prevailed upon to remain as the school teacher.[86] For the years 1782 and 1784 Schmaltzgass appears as a member of a charge reporting schools. In 1782[87] four schools are reported with one hundred thirty enrolled, while in 1784[88] four schools with a total enrollment of one hundred sixty are reported. In 1785 the Reverend Helffrich reports one school with twenty scholars enrolled at "Salzburg" Church.[89] That a school was conducted here in 1819 is confirmed by the proclamation at the laying of the cornerstone of the new church, the proclamation stating that the joint church council should have the right to use the money, among other things, for keeping the schoolhouse in repair.[90]

JORDAN

Jordan Church, a union church until 1752, located in South Whitehall township, dates back to the building of the first church in 1745. The warrant for the church land was secured in 1744.[91] In 1768[92] the Reverend

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[83] Heidelberg, Ordnung der Gemeinschaftlichen Kirche.

[84] Hinke, Life and Letters of the Reverend John Philip Bohm, p. 486.

[85] Stoudt, History of Jerusalem Lutheran and Reformed Church, p. 7.

[86] Ibid. [87] Ibid., p. 380. [88] Ibid., p. 391. [89] Ibid., p. 399.

[90] Stoudt, op. cit., p. 53. [92] Idem, Minutes of Coetus, p. 278.

Gros reports a winter school at Jordan. The schoolmaster at Jordan Church school in 1775 was Anthony Lup, whose name appears in the Kirchen Buch that year as a sponsor at a baptism.[93] In the following year a child of Schoolmaster Lup was baptized.[94]

The report concerning the school of the congregation, as cited in the minutes of Coetus, is as part of a charge. The report for the year 1779 and for succeeding years follow.

1779, 4 schools in the charge,	147 enrolled.[95]
1781, charge reported	135 enrolled.[96]
1784, 4 schools in the charge	116 enrolled.[97]
1785, Jordan reports 1 school	21 enrolled.[98]
1786, 4 schools in the charge	142 enrolled.[99]
1787, 4 schools in the charge	151 enrolled.[100]
1788, 4 schools in the charge	154 enrolled.[101]
1789, 4 schools in the charge	140 enrolled.[102]
1790, charge reported	150 enrolled.[103]
1791, charge reported	162 enrolled.[104]

In the minutes of the Lutheran Ministerium for the year 1793,[105] Jordan is reported as a member of a charge reporting schools. In each of the above years a school is assumed for Jordan Church.

The schoolmaster from 1791 to 1796 was J. Henry Schumacher, who had children baptized in 1791,[106] 1792,[107] 1794[108] and 1796.[109] During the years 1798 to 1803 Christian Feldhof served as schoolmaster, children of Schoolmaster Feldhof being baptized in 1798,[110] 1801[111] and 1803.[112] J. Peter Salem served as schoolmaster in 1822.[113] A school was maintained at this

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91. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.
93. Jordan, Kirchen Buch, October 27, 1775.94. Ibid., September 8, 1776.
95. Hinke, Minutes of Coetus, p. 370. 96. Ibid., p. 375.
97. Ibid., p. 391. 98. Hinke, Minutes of Coetus, p. 399.
99. Ibid., p. 408. 100. Ibid., p. 414. 101. Ibid., p. 423.
102. Ibid., p. 430. 103. Ibid., p. 440. 104. Ibid., p. 447.
105. Spaeth, Documentary History of the Evangelical Lutheran Ministerium, p. 264. 106. Jordan, Kirchen Buch, October 14, 1791.
107. Ibid., November 25, 1792. 108. Ibid., April 20, 1794.
109. Ibid., July 19, 1796. 110. Ibid., December 12, 1798.

church until the adoption of the provisions of the free school act by the people of the township.[114]

ALLEMAENGEL

Allemaengel, Organ Church, or Lynn, now called Ebenezer Church, located at New Tripoli, Lynn township, was founded about 1747, when the church first appears in Schlatter's diary.[115] John Adam Luckenbach, earlier schoolmaster at Goshenhoppen, Muddy Creek, and Kreutz Creek appears at Allemaengel Church as schoolmaster in 1754.[116] Prior to this time the settlement possessed a very talented schoolmaster, Andrew Steiger, who kept a winter school.[117] At the request of his neighbors, Steiger read sermons to them and lead them in singing and prayer.[118] Other schoolmasters at this church school were Jacob Salem and P. Miller.[119] Miller served here about 1750. Helffrich, in commenting on the schoolmasters of Allemaengel Church school, says they were the best in that region.[120] Roberts places the first schoolhouse here in 1761,[121] giving a description which tallies with a description given by Helffrich of the second schoolhouse.[122]

A union agreement of July 31, 1766, provides that if there is anything to repair at the schoolhouse or at the church, each denomination shall contribute its share.[123] An agreement of August 25, 1766, provides among other things, for the selection of the schoolmaster by a majority vote of the congregation, and for his dismissal after the same manner. To be able to

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111. Ibid., February 11, 1801. 112. Ibid., August 14, 1803.
113. Ibid., May 7, 1822. 114. Matthews and Hungerford, op. cit., p. 546.
115. Hinke, "Diary of the Reverend Michael Schlatter," Journal of Presbyterian Historical Society, III, p. 163.
116. Idem, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 138.
117. Helffrich, Geschichte Verschiedener Gemeinden, p. 48.
118. Ibid. 119. Ibid., p. 48; p. 52. 120. Ibid.
121. Roberts, op. cit., I, p. 837. 122. Ibid., p. 48.
123. Hinke, Transcripts, A, VIII, 1762-1769, July 31, 1766.

play the organ was regarded as a very essential qualification for this position.[124]

The records of this church, like those of Heidelberg, were destroyed by fire. Documentary evidence is not available to trace further the history of the school of the congregation.

WEISSENBURG

Weissenburg Church, located in the northeastern part of Weisenberg township, was founded about 1747, the first church being built in 1754.[125] Soon after the building of the church a schoolhouse was also built.[126] It was to this school that the children of the Lowhill congregation came prior to the time that the Lowhill congregation maintained their own school. A patent of June 2, 1767, records a tract of land in trust for the Calvinists and Lutherans.[127] In 1788 Weissenburg appears as a member of a charge reporting schools with one hundred sixty-two pupils enrolled.[128] In 1792 the Reverend Helffrich reports a single school at Weissenburg with thirty pupils enrolled.[129] A school was conducted here in 1830 with Henry Busse as teacher. Busse likewise appears as a member of the building committee of the third church.[130] The records of this church have been lost.

UPPER MILFORD

Upper Milford Church, located near Old Zionsville, Upper Milford township, was founded about 1750.[131] The very meager records of the congregation are not readily available for examination. In 1766 the Reverend Leydich reports schools as being irregular in the congregations of his charge, one of which was Upper

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124. Ibid., August 25, 1766. 127. Patent Book, AA No. 7, p. 376.
125. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.
126. Helffrich, Geschichte Verschiedener Gemeinden, p. 39.
128. Hinke, Minutes of Coetus, p. 423. 129. Ibid., p. 452.
130. Mathews and Hungerford, op. cit., p. 499.
131. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.

Milford.[132] For the following years Upper Milford appears as part of a charge reporting schools.

1782, 4 schools in the charge, 120 enrollment.[133]
1783, 6 schools in the charge, 164 enrollment.[134]
1784, 4 schools in the charge, 160 enrollment.[135]
1786, 4 schools in the charge, 146 enrollment.[136]
1787, charge reported 169 enrollment.[137]
1788, 5 schools in the charge, 162 enrollment.[138]
1789, 5 schools in the charge, 180 enrollment.[139]
1790, 5 schools in the charge, 185 enrollment.[140]
1791, 5 schools in the charge, 188 enrollment.[141]

Two separate reports for the school at Upper Milford tend to show that a school was probably maintained here with some regularity. In 1785[142] the Reverend Helffrich reports one school with thirty-four pupils enrolled,[143] The minutes of the Lutheran Ministerium for the years 1793 report schools for the charge to which Upper Milford belonged.[144]

JACOB'S

St. Jacob's, Jacksonville Union Church, located at Jacksonville, Lynn township, was founded about 1750.[145] Much of the early recorded history of the church was destroyed during the period of Indian troubles. About the year 1750 a church was erected at the same time a schoolhouse was erected.[146] According to Helffrich the schoolmaster at Jacob's also served as "Predigtvorlesser," as was the custom in the early churches.[147] In 1822 a second schoolhouse was built. With the adoption of the free school system by the township, the school was rented. While the information concerning the church school is meager, it may well be assumed that a school was conducted here.

[132] Idem, Minutes of Coetus, p. 249.
[133] Ibid., p. 380. [134] Ibid., p. 386. [135] Ibid., p. 391.
[136] Ibid., p. 408. [137] Ibid., p. 414. [138] Ibid., p. 423.
[139] Ibid., p. 430. [140] Ibid., p. 440. [141] Ibid., p. 447.
[142] Ibid., p. 399. [143] Ibid., p. 452.
[144] Spaeth, op. cit., p. 264.
[145] Helffrich, Geschichte Verschiedener Gemeinden, p. 52.

This church appears in the minutes of Coetus only in the years 1771, 1775, 1776 and 1777,[148] due probably to the fact that in other years this church, like other churches in that region, was served largely by irregular ministers.

Among the early schoolmasters at Jacob's church school were Dannecker, Frantz, Spittler, Singler and Knechlein.[149]

SCHLOSSER'S

Schlosser's Union Church, located at Unionville, North Whitehall township, was organized about 1750.[150] The church first appears in the minutes of Coetus in 1765.[151] In 1768 the Reverend Gros reports schools in all of his congregations.[152] A historical sketch tells of the purchase of a pipe organ in 1775. Unfortunately the organ was ruined in transit, so the remaining pipes were stored in the block schoolhouse to become the playthings of the school children.[153] For the following years Schlosser's is reported as a member of a group of churches reporting schools.

1775, 3 schools in the charge,	97 enrolled.[154]
1776, 3 schools in the charge,	83 enrolled.[155]
1777, the charge reports	90 enrolled.[156]
1779, 4 schools in the charge,	147 enrolled.[157]
1781, the charge reports	135 enrolled.[158]
1784, 4 schools in the charge,	116 enrolled.[159]
1786, 4 schools in the charge,	142 enrolled.[160]
1787, 3 schools in the charge,	151 enrolled.[161]
1788, 4 schools in the charge,	154 enrolled.[162]
1789, 4 schools in the charge,	140 enrolled.[163]
1790, 4 schools in the charge,	150 enrolled.[164]
1791, 4 schools in the charge,	162 enrolled.[165]

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[153] This sketch is contained in a kind of scrap book, containing clippings, historical sketches, and traditional accounts. The book is fastened to the lower part of the pulpit desk in the main auditorium of the church.

146. Ibid., p. 52; Mathews and Hungerford, op. cit., p. 312.
147. Helffrich, Geschichte Verschiedener Gemeinden, p. 52.
148. Hinke, Minutes of Coetus. 149. Roberts, op. cit., I, p. 832.

For the years 1782 and 1785 separate reports are given in the minutes of Coetus concerning Schlosser's Church school. In 1782[166] the Reverend Blumer reports one school with forty-six pupils enrolled, while in 1785[167] a single school with thirty-three pupils enrolled is reported.

The baptismal register aids in confirming the existence of schools in the above years. In 1777[168] a child of Schoolmaster Philip Shaffer was baptized, while in 1778[169] Schoolmaster Shaffer and wife served as sponsors at a baptism. The schoolmaster in 1781[170] was Jacob Fisher, who had a child baptized that year. In 1783[171] another child of Schoolmaster Fisher was baptized. The schoolmaster in 1785 was Henry Schumacher, whose child was baptized at Schlosser's Church in May of that year.[172] During the years 1787[173] and 1789[174] other children of Schoolmaster Schumacher were baptized.

The scrap book fastened to the pulpit desk contains the names of Muchenhaut, Hock, Dieh, Kraut, Gilbert, Koenen, Renker, and Rhoads as schoolmasters between the years 1760 and 1800 but fails to take note of Shaffer, Fisher and Shumacher, who are listed in the baptismal records.[175] The above account is either incomplete or else it is possible that the schoolmasters whose children were baptized were not the schoolmasters of this congregation. The former is the more probable. Church

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150. Roberts, op. cit., I, p. 545. 151. Ibid., p. 237. 153. (See note above.)
154. Ibid., p. 351. 152. Ibid., p. 278. 155. Ibid., p. 356.
156. Ibid., p. 363. 157. Ibid., p. 370. 158. Ibid., p. 375.
159. Ibid., p. 391. 160. Ibid., p. 408. 161. Ibid., p. 414.
162. Hinke, Minutes of Coetus, p. 423. 163. Ibid., p. 430.
164. Ibid., p. 440. 165. Ibid., p. 447. 166. Ibid., p. 380.
167. Ibid., p. 399. 168. Schlosser's, Kirchen Protocol, November 16, 1777.
169. Ibid., December 20, 1778. 170. Ibid., May 6, 1781.
171. Ibid., April 21, 1783. 172. Ibid., May 22, 1785.
173. Ibid., July 8, 1787. 174. Ibid., October 4, 1789.
176. Schlosser's, Artikel der Gemeinschaftlichen Kirche in Obern Theil von Whitehall, Article X. 175. Schlosser's Scrapbook.

articles as late as 1781 continue to provide for the qualifications, duties, and manner of election of the schoolmaster.[176]

KESTENBERG

Kestenberg Church, located in Lower Milford township, was founded about 1757. The deed bears the date of March 3, 1757.[177] Tradition holds that a church and schoolhouse were soon erected.[178] The church was nonexistent during the period of 1820-1850 but now is a union church. During the period of 1820-1850 the school continued to be conducted.[179]

EASTERN SALISBURY

Eastern Salisbury Church, located in Salisbury township, was founded in 1759. The limited records of the church were not available for examination. An old building standing near the church has the appearance of having served as a school.

ALLENTOWN

Allentown Reformed Church, sometimes called Northampton in the minutes of Coetus, was founded about 1765, the date when the church first appears in the minutes of Coetus.[180] The Kirchen Protocol was opened February 27, 1765.[181] A school was probably maintained here as early as 1767, if not earlier, since in 1768[182] the Reverend Gros reports a winter school in each of his congregations, Allentown being included in the charge. The first building used exclusively for school purposes was the log building that first housed the church. In 1773 the building was given over to school purposes.[183] In 1774 Francis Turner is recorded as serving Allentown Church as schoolmaster. On October first of that year he purchased an "ABC Buch"

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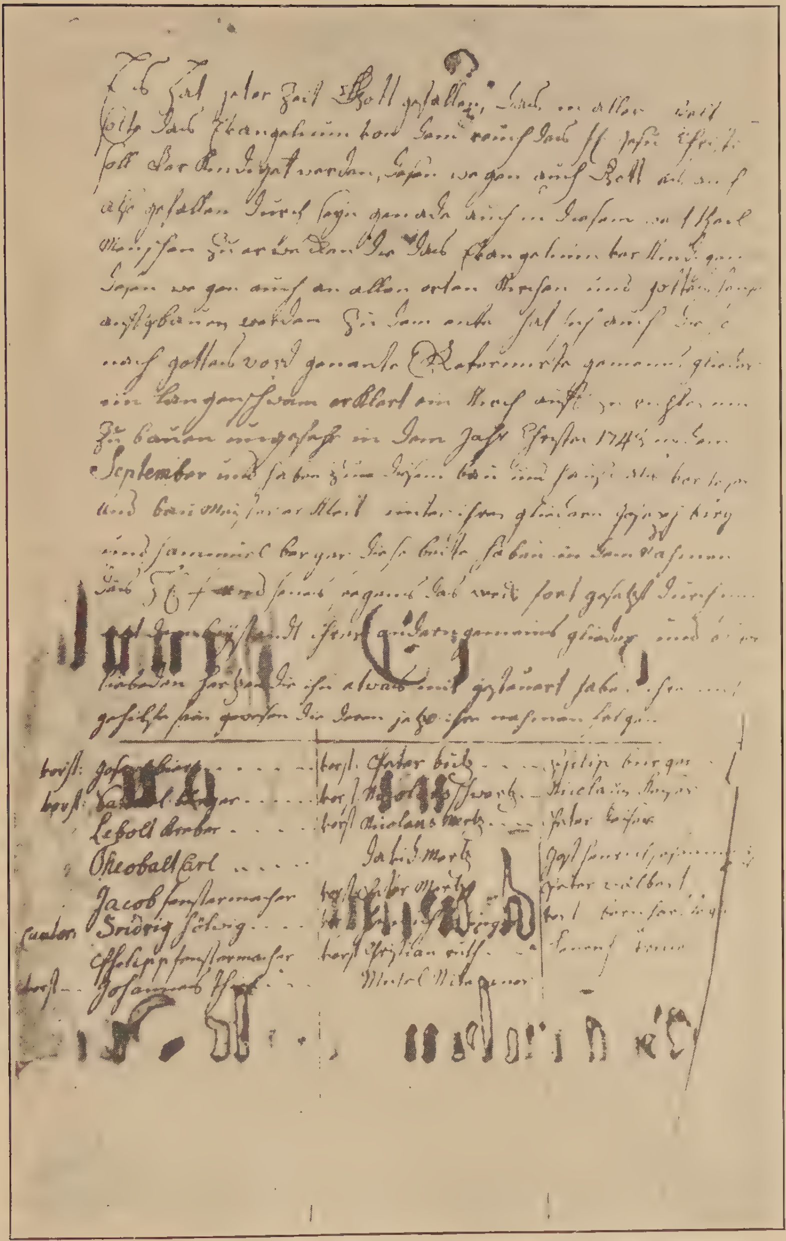
[177] Roberts, op. cit., I, p. 807. [178] Trexler, op. cit., p. 186.
[179] Ibid., op. cit., I, p. 807. [180] Hinke, Minutes of Coetus, p. 237.
[181] Allentown, Kirchen Protocol, February 27, 1765.
[182] Hinke, Minutes of Coetus, p. 278.
[183] Mathews and Hungerford, op. cit., p. 176.



Continued Account of the Organization of the Longswamp Congregation, by the Schoolmaster, Jacob Weimer

and a half quire of paper from a store in town.[184] In the years 1775,[185] 1776,[186] and 1777,[187] the Reverend Blumer reports schools for his charge, a school being assumed for Allentown in each year. The schoolmaster in 1777 was Jacob Fisher.[188] The name of Schoolmaster Fisher also appears in the baptismal records in 1799 when a child of Schoolmaster Fisher was baptized.[189] For the years 1779[190] and 1781[191] Northampton is reported as a part of a charge of four churches maintaining four schools. In 1783 John Daniel Jacquet appears at Allentown as schoolmaster.[192] For the year 1783[193] the Reverend Blumer reports one school with an enrollment of thirty-five pupils. During this same year glass was purchased for the schoolhouse.[194] For the years 1786,[195] 1787,[196] 1788,[197] 1789,[198] 1790[199] and 1791[200] Allentown appears as a part of a charge reporting schools. In each year a school is assumed for Allentown congregation. The schoolmaster in 1800 was John Philip Grimm.[201] That a school was conducted here in 1824 is indicated by the Kirchen Regeln, which provide for the selection, election, and dismissal of the schoolmaster, as well as mentioning some of his duties, including that of serving as "Schreiber" or clerk for the congregation.[202]

LOWHILL

Lowhill Church, Lowhill township, was founded about 1769, or sometime prior to this date. During this year the church first appears in the minutes of Coetus.[203] A Kirchen Protocol was opened in 1772.[204] While the Lowhill congregation early supported a school, they had previously sent their children to the

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[184] Roberts, op. cit., I, p. 412. [185] Ibid., p. 351. [186] Ibid., p. 356.
[187] Ibid., p. 363. [188] Ibid., op. cit., 1, p. 412.
[189] Allentown, Kirchen Protocol, July 18, 1779. [190] Ibid., p. 370.
[191] Ibid., p. 391. [192] Ibid., op. cit., 1, p. 421. [193] Ibid., p. 399.
[194] Ibid., op. cit., I, p. 412. [195] Ibid., p. 408. [196] Ibid., p.414. [197] Ibid., p. 423.
[198] Ibid., p. 430. [199] Ibid., p. 440. [200] Ibid., p. 447.

Weissenburg school and supported this school. Disliking to send their children a distance to the school of another congregation, the Lowhill congregation bought land in 1786 and made plans to build a schoolhouse of their own.[205] A report in the minutes of Coetus for the preceding year, 1785, cites a school in existence at Lowhill, but also adds that at that time the congregation had no schoolmaster.[206] The schoolmaster at Lowhill Church, as in other churches of this period, served as the "vorsinger." For singing at funerals and for teaching he received extra pay. The amounts received for singing at funerals ranged from fifty cents to a dollar.[207]

The report concerning the Lowhill school, as given in the minutes of Coetus, is largely as a part of a charge. The reports are as follow.

1786,	4 schools in the charge,	146 enrolled.[208]
1787,	charge reports	169 enrolled.[209]
1788,	5 schools in the charge,	162 enrolled.[210]
1789,	5 schools in the charge,	180 enrolled.[211]
1790,	5 schools in the charge,	185 enrolled.[212]
1791,	5 schools in the charge,	188 enrolled.[213]
1792,	Lowhill reports a school,	35 enrolled.[214]

The Kirchen Regeln, adopted June 6, 1798, throw some light on the conduct of the school. The teacher was elected by a majority vote of the two congregations and could be removed by a similar vote. His term of service was for three years. Lutheran and Reformed schoolmasters were to be alternately chosen, but the schoolmaster was duly warned against showing any partiality to children of either faith.[215] That a

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201. Roberts, op. cit., I, p. 412. 202. Allentown, Kirchen Regeln, 1824.
203. Hinke, Minutes of Coetus, p. 290.
205. Mathews and Hungerford, op. cit., p. 292.
Roberts, op. cit., I, p. 745. 204. Lowhill, Kirchen Protocol, 1772.
207. Helffrich, Geschichte Verschiedener Gemeinden, p. 43.
Roberts, op. cit., I, p. 745. 206. Hinke, Minutes of Coetus, p. 399.
208. Hinke, Minutes of Coetus, p. 408.
209. Ibid., p. 414. 210. Ibid., p. 423. 211. Ibid., p. 430.

school was maintained for sometime after the middle of the eighteenth century is testified to by the building of a new schoolhouse in 1866.[216]

SHOENER'S

Shoener's, Christ's, or Zion Union Church, located at Shoenerville, Hanover township, was organized about 1779 as a union church.[217] The Kirchen Buch, opened in 1781, is silent concerning matters affecting a school.[218] A farm of about forty acres originally belonged to the congregation. A log schoolhouse was built on the church lot in 1800, and in this schoolhouse a young man by the name of Bibighaus was installed as teacher,[219] probably Henry Bibighaus, who later became pastor of Salem Reformed Church in Philadelphia.[220] Further information concerning the history of this church school is lacking.

TREXLERTOWN

Trexlertown Church, Upper Macungie township, was founded about 1784. The Kirchen Buch[221] is silent concerning the school of this congregation, except for a single note in Article II of the agreement between the Lutherans and the Reformed, June 2, 1784.[222] The article provides that a schoolmaster should be secured who would serve both congregations impartially, and that both congregations should aid in the support of the schoolmaster and in the building of the schoolhouse. It might well be assumed that a school was maintained here shortly after the date of the above agreement, but due to the absence of records or refer-

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212. Ibid., p. 440. 213. Ibid., p. 447. 214. Ibid., p. 452.
215. Hinke, Transcripts, B, I, June 6, 1798.
216. Helffrich, Geschichte Verschiedener Gemeinden, p. 46.
217. Schulz, op. cit., II, p. 500.
218. Shoener's, Kirchen Buch, December 25, 1791.
219. Kidd, op. cit., p. 265.
Laux and Horn, History of Schools of Catasauqua, p. 22.
220. Harbaugh, Fathers of the German Reformed Church, III, p. 333.
221. Trexlertown, Kirchen Buch, April 17, 1785.

ences in secondary sources, the existence of a school here prior to 1800 cannot be confirmed.

OWL VALLEY SCHOOL

Owl Valley School, "Eilen Thal Schuhl," dates to 1780 when a movement was started to erect a church and a schoolhouse in the western part of Weisenberg township, about three quarters of a mile southeast of the present village of Stine's Corner. The following year the Reformed and the Lutherans interested in the movement bought six acres of land. The schoolhouse was built but the church was not erected, although plans had been made for building a church.

Little is known about this school. About 1820 the old schoolhouse, after forty years of use, had become dilapidated. A new schoolhouse was then erected in the village. Here a school was maintained until the adoption of the common schools by the people of the township.[223] This school is cited here as another school that was under Reformed influence, although not directly associated with an established church.

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[222] Ibid., Agreement, June 22, 1784. [223] Roberts, op. cit., I, p. 990.

CHAPTER VIII

NORTHAMPTON COUNTY

SAUCON

SAUCON, Lower Saucon, or Christ's Church, located near Hellertown, Lower Saucon township, was founded about 1734.[1] How early a school was maintained here is not known.[2] In 1748 the minutes of the Lutheran Ministerium report that the congregation did not maintain a school.[3]

In the diary of David Schulz there appears an entry under the date of November 11, 1756, stating that Daniel Brown, schoolmaster at Saucon, had died.[4] Brown was probably the union schoolmaster, since it is hardly probable that any other denomination was united with the Lutherans in the maintenance of union church school or that more than one school would be maintained at this place. In 1783 the Reverend Wack reports two schools in his charge of two churches, one of which is assumed for Saucon.[5] On April 12, 1789, Schoolmaster Peter Wasser and wife had a son born to them, who was baptized June 1, 1789.[6] In 1790 Saucon is again assumed to be a member of a charge reporting schools.[7] From the report it is apparent in each case that Saucon was the residence of the minister, hence more liable to maintain a school. In 1804 an agreements was entered into by the Lutherans and the Reformed, in which the trustees of the Reformed congregation offered to the Lutheran congregation equal rights to the church, graveyard, schoolhouse and church properties.[8]

FORKS OF THE DELAWARE

Forks of the Delaware, Easton Reformed Church, was founded at Morgan Hill near Easton about 1745. A communion set belonging to the congregation has the year 1746 inscribed.[9] The congregation possesses a Basle Bible presented by the Reverend Michael Schlatter, the flyleaf of the book being beautifully illuminated. This Bible was no doubt presented sometime prior to 1755, the year in which Schlatter left Coetus. It is assumed that the Bible was inscribed soon thereafter, the handwriting being not unlike that of Jost Vollert, the schoolmsater.[10] Included among the documents is an undated subscription list for the union schoolhouse, the donations consisting of money, labor, and material.[11] Another subscription list of July, 1755, was circulated for the erection of the Charity School.[12] The name of Jost Vollert appears as a witness to the will of William Parsons in 1757, hence it may be inferred that he still served the congregation as schoolmaster.[13]

In 1762 the minutes of the Lutheran Ministerium report that there was no school at Easton that year due to the people being too widely scattered.[14] In 1766 the Reverend Henop reports seven children in attendance

1. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.
2. Brodhead, History of Northampton County, p. 225.
3. Spaeth, op. cit., p. 10. 5. Hinke, Minutes of Coetus, p. 386.
4. Dotterer, "Journal of David Schulz," Perkiomen Region, III, p. 62.
6. Hinke, Transcripts of Church Records, Saucon, 1756-1845, p. 111.
7. Ibid., p. 440. 8. Ibid. 10. Heller, Historic Easton, p. 104.
9. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 486.
11. Easton, Documents, Subscription list undated.
12. Kieffer, Forks of the Delaware, p. 7.

at the Easton school,[15] while in 1767 he reports sixteen children in the school.[16] During the year 1776 a new church was built and shortly thereafter a schoolhouse was built on the northwest corner of the church property.[17] By 1779 the Reverend Ingold was able to report thirty-five pupils enrolled in the school.[18] In 1782 the name of Philip Helik appears as the teacher in the church school, a child of Schoolmaster Helik being baptized this year.[19] For the year 1785 one school with twenty-three pupils is reported to Coetus.[20] The schoolmaster in 1787 was Mr. Christopher Schmidt, whose child was buried during that year.[21] April 6, 1788, Mrs. Catherine Opp presented five pounds to the congregation, the interest of which was to be used for the education of a poor child.[22] In the year 1789 the name of Schoolmaster Schmidt again appears in the baptismal records, a daughter being baptized.[23] Under date of March 29, 1800, appears an agreement between the Lutherans and the Reformed. A section of this agreement is as follows,—

> "That the two lots of ground whereon the church and schoolhouse are erected shall be held for no other use and benefit but for Church and School building with the appurtenances in common for both congregations."[24]

Another phase of educational effort in connection with this congregation is worthy of note, even though it does not come within the province of this study, namely, the establishment of an academy at Easton under the auspices of the Reformed and Lutheran Churches. On April 20, 1794, a charter was granted to an academy in the borough of Easton, the trustees

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[13] Heller, Historic Easton, p. 19. [14] Spaeth, op. cit., p. 63.
[15] Hinke, Minutes of Coetus, p. 249. [16] Ibid., p. 257.
[17] Idem, Transcripts, B, II. [18] Idem, Minutes of Coetus, p. 370.
[19] Easton, Kirchen Buch (I), February 20, 1782.
[20] Hinke, Minutes of Coetus, p. 399. [22] Hinke, Transcripts, B, II.
[21] Easton, Kirchen Buch, II, June 17, 1787.
[23] Easton, Kirchen Buch (II), December 13, 1789.

to be the ministers of the Reformed and Lutheran churches respectively, and fifteen other members, five of whom were to be Reformed, five Lutheran, and five others to be chosen by them. The charter stated that in the school

> "shall be taught German and English languages, reading, writing, arithmetic, and psalmody and, when a sufficient number of pupils shall offer there shall also be taught at the direction of the trustees the learned and foreign languages, the mathematics, Algebra, Theology, the elements of history, geography, moral and natural philosophy and other branches of the arts and sciences or literature."[25]

The establishment of this academy in connection with a church is unique in Reformed Church educational efforts during the eighteenth century. This interest in an academy would seem to indicate that the congregation of Forks of Delaware, or Easton, was interested not only in elementary education but also in secondary education, and would tend to confirm the existence of an elementary school at this church during the eighteenth century from the time of its establishment.

LECHA

Lecha, Indian Creek, Lehigh, Dreisbach Church, was located in Lehigh township. This church was founded in 1747.[26] With the founding of the Allentownship Church, the congregation merged with the Allentownship Church. Tradition favors the maintenance of a school, Dreisbach's school, after the merging.

INDIANLAND

Indianland Church, St. Paul's, Lehigh township, was founded about 1750, the first church being built in 1756.[27] That a school was conducted here in 1769 is testified to by an entry noting the baptism of a daughter of the schoolmaster at Indianland by the

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24. Easton, Documents, Agreement, March 29, 1800.
25. Patent Book. April 20, 1794.

Reverend Hecker.[28] Among the other schoolmasters who may have served here was Conrad Schneider, who is reported to have been an active member of this congregation prior to 1773.[29]

MOORETOWNSHIP

Mooretownship Church, Emmanuel's, located at Petersville, Moore township, was founded about 1750.[30] On September 30, 1782, seventy acres of land were sold to the trustees of the Reformed and Lutheran congregations, the land to be used for church and school.[31] During one period, when the congregation attended services at Allentownship, the congregation was known as "the schoolhouse congregation." A record of 1763 was not consulted.

PLAINFIELD

Plainfield Church, also called St. Peter's Church, located in Plainfield township, southwest of Pen Argyl, was founded about 1750, the date of the warrant for the church land.[32] The Kirchen Buch was opened in 1763.[33] The old log schoolhouse which has been repaired and remodeled is reported to date prior to 1766, when the first school is reported.[34] For the year 1766[35] the Reverend Henop reports thirty-two children in school. It is the opinion of Dr. William J. Hinke that the entries in the baptismal register from April 13, 1766, to May 1, 1768, were made by the hand of Schoolmaster John Conrad Steiner.[36] In 1766 Schoolmaster Steiner had a child baptized.[37] An entry on the last

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26. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 484.
27. Ibid., p. 487. 28. Pennsylvania German, I, p. 557.
29. Heller, History of Northampton County, II, p. 491.
30. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
31. Hinke, Transcripts, Mooretownship, September 30, 1782.
32. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
33. Plainfield, Kirchen Buch, 1763.
34. Brong, "History of Plainfield Church," Pennsylvania German, X, p. 370. 35. Hinke, Minutes of Coetus, p. 249.
36. Idem, Transcripts, B, III, April 13, 1766-May 1, 1768.
37. Ibid., August 17, 1766.

page of the Kirchen Buch notes that during the same year a student from the congregation was studying at "Prensden," (Princeton).[38] In the year 1767 one school is reported for Plainfield with an enrollment of eleven pupils.[39] In 1776 the Reverend Weber reports sixty children enrolled in the schools of the charge.[40] During the year 1780 Schoolmaster John Henry Dickhaut appears at Plainfield, a child of Schoolmaster Dickhaut being baptized that year.[41] During 1782 another child of Schoolmaster Dickhaut was baptized.[42] Schoolmaster Dickhaut and wife also acted as sponsors at a baptism in May of that year.[43] For the year 1782 Plainfield is cited as a member of the same charge as Hamilton, the charge being credited with one school and forty pupils enrolled.[44] This school is assumed to have been conducted at the Plainfield Church, in the light of other evidence cited above. During the last four months of the year 1783 baptisms appear that were probably entered by Schoolmaster Dickhaut.[45] For the same year an order appears for seven pounds, six shillings due to Schoolmaster Dickhaut for salary.[46] The baptisms of June 20, 1784, to February, 1785, were likewise probably entered by Schoolmaster Dickhaut.[47] For the latter year the Reverend Ingold reports a school at Plainfield with an enrollment of sixty-six.[48] In 1783 a receipt is noted for one pound, eight shillings taken from the alms money to be used in payment on the schoolhouse.[49] A receipt for the year 1788 notes the payment of ten shillings for glass for the schoolhouse.[50]

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[38] Plainfield, Kirchen Buch, June 22, 1766.
[39] Hinke, Minutes of Coetus, p. 257. [40] Ibid., p. 356.
[41] Hinke, Transcripts, B, III, March 26, 1780.
[42] Ibid., February 7, 1782. [43] Ibid., May 5, 1782.
[44] Hinke, Minutes of Coetus, p. 380. [45] Idem, Transcripts, B, III.
[46] Plainfield, Documents, Order, 1783.
[47] Hinke, Transcripts, B, III, June 20, 1784-February, 1785.
[48] Idem, Minutes of Coetus, p. 399.
[49] Plainfield, Receipt, November 2, 1786.

On January 16, 1790, the church council met in the schoolhouse to hear the report of the preceding year.[51] It is not known who supplied Plainfield Church from 1790 to 1793; the entries, however, have been made by a skilled hand, probably that of the schoolmaster.[52]

The old schoolhouse at Plainfield Church, as stated above, is reported to have been built in 1766. When first built, as in the case of most of the early church schoolhouses, it served the double purpose of dwelling and school quarters. As late as 1833 the dwelling section of the old building was used by the teacher and organist. After the adoption of the common school law in 1834 the church school was merged with the township school.[53]

DRYLAND

Dryland Church, located in Bethlehem township, west of Easton, was founded sometime prior to 1758, the date of the first recorded communion.[54]The Kirchen Protocol contains the first entry under the date February 20, 1763.[55] Information concerning the school is to be found in the account book of the congregation as early as 1763. During the year 1763, or sometime prior, an entry is recorded in the account book noting the payment of five shillings, seven pence for shingles for the schoolhouse.[56] During the years prior to 1765 about one hundred fifteen pounds were collected for the church, schoolhouse, and graveyard. For the year 1766 a single school is reported at Dryland with an enrollment of thirty-six pupils,[57] showing that a school was probably maintained here prior to that date, judging by the number of pupils enrolled. According to

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50. Plainfield, Documents, Receipt, November 18, 1788.
51. Hinke, Transcripts, B, III, January 16, 1790.
53. Brong, "History of Plainfield Church," Pennsylvania German, X, p. 370. 52. Hinke, Transcripts, B, III.
54. Hinke, History of Tohickon Union Church, p. 309.
55. Dryland, Kirchen Buch, February 20, 1763.
56. Dryland, Account Book. 57. Hinke, Minutes of Coetus, p. 249.

an entry in the account book under date of August 9, 1767, five shillings six pence was paid for shingles for the schoolhouse.[58] An entry of January, 1768, notes the payment of sixteen shillings for boards for the schoolhouse.[59] Other entries of 1768 include the payment of ten shillings for water[60] and one pound one shilling for a stove for the schoolhouse.[61] Part of the alms money received January 2, 1774, was applied to the schoolhouse.[62] Under date of January 2, 1784, appears an entry noting the payment of four pounds fifteen shillings for shingles for the schoolhouse. In the two following years, 1785 and 1786, numerous entries noting the payment of varied sums for building materials and labor indicate that a new schoolhouse was being built, or that the old schoolhouse was being thoroughly overhauled.[63] For the year 1785 the Reverend Ingold reports a single school at Dryland with an enrollment of thirteen pupils.[64] An entry of January 2, 1787, notes the payment of a total of two pounds, ten shillings, three pence for work on the schoolhouse pump.[65]

As late as 1788 the congregation had no clear title to the land upon which the church and schoolhouse stood, since records refer to the purchasing of the land.[66] Under the date of March 3, 1789, an entry is found noting the payment of seven shillings six pence for work done at the schoolhouse.[67] That the alms money was used for the maintenance of the school is noted in an entry of January 2, 1799, when two pounds, nineteen shillings, five pence was received from the alms money for school support.[68] An entry of January 2, 1800, again notes alms money applied to school maintenance, the sum of seven pounds, five shillings of the alms money being applied to the maintenance of the school and for the organ.[69] Entries continue in the account book during the early nineteenth century, testifying to the maintenance of a school at this church well into the century. The last entry in the account book that testifies to the continued maintenance of a school is the entry of January 3, 1820, when the sum of three dollars was paid to the schoolmaster.[70] It would appear from the entries concerning the school, that business pertaining to the school was generally disposed of the first of each year.

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[58] Dryland, Account Book, p. 5. [59] Ibid., p. 6.
[60] Ibid., p. 7. [61] Ibid., p. 8. [62] Ibid., January 2, 1774.
[63] Dryland, Account Book, pp. 15, 16.

Examination of the Lutheran communion lists gives us the names of three schoolmasters at Dryland Church school. On the communion list of December 3, 1780, Henry Heyl, schoolmaster, appears. The name of Schoolmaster Heyl also appears on the communion list of November 4, 1781. On the Easter communion list of 1782, Peter Helm, "present schoolmaster," is noted. Peter Helm, "a Hessian," also appears on the communion list of November 12, 1783. The next schoolmaster noted in the communion lists is Philip Helick, whose name appears on the communion lists of April 30, 1786, and May 17, 1789.[71] In the opinion of Dr. William J. Hinke, the communion lists from 1786 to 1792 were probably entered by Schoolmaster Helick. In 1799 there appears an item in the account book for work done at the schoolhouse.[72] Among the later teachers at this church was William Weinel, who later became a minister in the Reformed Church.[73]

ALLENTOWNSHIP

Allentownship, Zion's, or Stone Church, a continuation of the Lecha congregation, was founded about 1771.[74] The earliest available church record is an

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[64] Hinke, Minutes of Coetus, p. 399.
[65] Dryland, Account Book, p. 17. [66] Wotring, Dryland Church Leaflets.
[67] Dryland, Account Book, p. 18. [68] Ibid., p. 22. [69] Ibid., p. 22.
[70] Dryland, Account Book, p. 28 ff. [71] Hinke, Transcripts.

account book of 1770.[75] Baptismal entries date from 1772.[76] The church articles of 1772 provide that a separate school might be built by each denomination, or that a union school might be conducted.[77] In 1777[78] Allentownship appears as a part of a charge reporting thirty-four children in school. In 1790 an entry in the account book notes the payment of seven shillings for glass for the schoolhouse.[79] During the year 1792, seven pounds, seven shillings, four pence were taken from the alms money and applied to the repairing of the schoolhouse.[80] Among the schoolmasters at this church school was Henry Bibighaus, who served here in 1806.[81] A school was evidently conducted here in 1813, as the Kirchen Ordnung adopted at that time provides for the conduct of the school, duties of the schoolmaster, curriculum, and the manner of election and discharge of the schoolmaster.[82] A subscription list of 1817[83] netted six hundred thirty-five dollars and fifty cents for the schoolhouse. The church schoolhouse was later used by the public schools, following the merger of the parish and public schools.

MOUNT BETHEL

Mount Bethel Church, Christ Church, located in Upper Mount Bethel township, was founded about 1776. A union Kirchen Buch contains the first entry during the year 1774.[84] This record is silent concerning the existence of a school. It is possible that no school was

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72. Dryland, Account Book, March 3, 1799.
73. Harbaugh, Fathers of the German Reformed Church, IV, p. 147.
74. Hinke, Transcripts, Church Record, February 25, 1771.
75. Allentownship, Account Book, 1770. 76. Idem, Schreib Buch, 1772.
77. Hinke, Transcripts, B, II, November 14, 1772.
78. Idem, Minutes of Coetus, p. 363.
79. Allentownship, Account Book, Allmosen Buch, 1790.
80. Ibid., Gemeinschaftlichen Kirchen Buch, December 26, 1792.
81. Hinke, Transcripts, Reformirtes Kirchen Buch, 1791, p. 33.
82. Allentownship, Account Book Gemeinschaftlichen Kirchen Buch, December 26, 1792. 84. Mount Bethel, Kirchen Buch, 1774.
83. Hinke, Transcripts, B, II, Kirchen Ordnung, 1813.

maintained here during the eighteenth century, as the church is the farthest northeast of any of the German Reformed Churches of this period.

APPLE'S SCHOOL

A school was conducted at Apple's or New Jerusalem Church for a considerable time prior to the founding of the congregation in 1834. Just when the first school was conducted here cannot exactly be stated, but evidence tends to show that the school was in existence prior to 1783. A deed of June 17, 1791, given by John Apple and wife Catherine, states that according to a prior instrument of December 8, 1783, land was provided,

> "for the use of a school, for the maintenance and support of a school, and in repairing and maintaining their lot and house of public worship, grounds and schoolhouse, or houses and other tenements." . . . "There is erected on said lot of land a dwelling house which has been for a number of years an accustomed school, and it shall remain such to the only use for the neighborhood and behoof of them forever."

It is reasonable to assume that a form of congregational life was here from the earliest time and that this school under church influence served the German Reformed people of this neighborhood both before and after the founding of the congregation.[85]

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[85] Horn, Proceedings of Reunion of Apples Church, pp. 9-11.

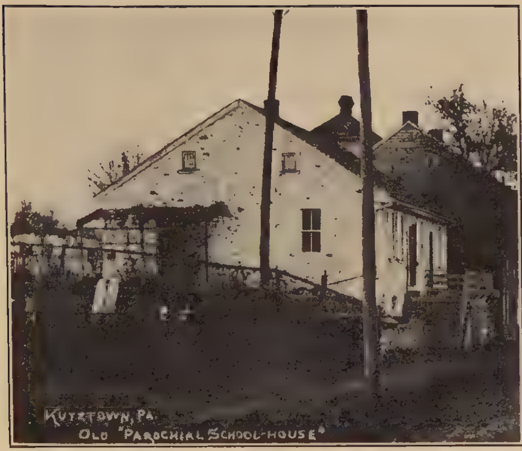
Chapter IX

LEBANON COUNTY

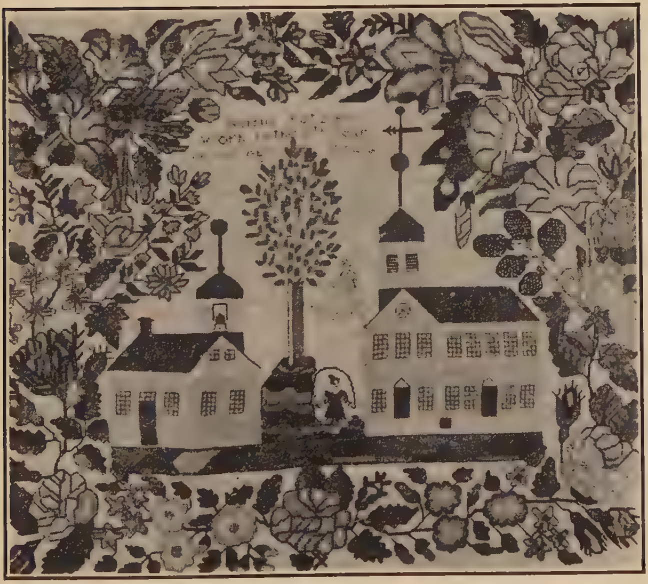
LEBANON County, adjacent to Berks and Lancaster Counties, is one of the more thickly populated Pennsylvania German counties. In this small county the schools of the German Reformed Church flourished during the latter half of the eighteenth century and there is a comparatively even distribution of both churches and schools.

TULPEHOCKEN

Tulpehocken, Lower Tulpehocken, or Trinity Reformed Church, located east of the borough of Myerstown, close to the Berks County line, was founded about 1738.[1] The existence of the church in 1744 is testified to by a letter of Boehm,[2] in which he makes mention of the school at Upper Tulpehocken, but adds that one of the elders is serving as reader in the second congregation (Lower Tulpehocken). In 1759[3] John Backer (Becker), schoolmaster, had a child baptized. The records of 1760 were entered by a well trained hand which Dr. William J. Hinke judges to be that of Schoolmaster Backer. For the year 1760[4] a school of thirty children is reported. In 1762[5] another child of Schoolmaster Backer was baptized. The schoolmaster at


KUTZTOWN, PA.
OLD "PAROCHIAL SCHOOL-HOUSE"

THE SCHOOL HOUSE, KUTZTOWN



ST. JOHN'S CHURCH AND THE FRANKLIN ACADEMY, KUTZTOWN

Tulpehocken in 1766 was John Leicht, whose child was baptized February 2, 1766.[6] In 1775 the school was apparently without a teacher, so as an added inducement for a schoolmaster it was decided to build a dwelling, also a barn, on the site of the old schoolhouse. Provision was made whereby the teacher would be allowed two acres of land and pasturage for two cows.[7]

Among the schoolmasters at Tulpehocken was John William Runckel, who landed with his parents at Philadelphia in 1764.[8] Runckel came under the influence of the Reverend Hendel sometime following 1768, serving as schoolmaster and reader, and was licensed by Coetus in 1779.[9] For the year 1782 the Reverend Hendel reports one school with fifty enrolled.[10] In 1786 mention of the schoolhouse appears in an agreement.[11] If all the references to the Tulpehocken Churches could be satisfactorily identified, as they appear in the minutes of Coetus, the history would be more complete.

QUITTOPAHILLA

Quittopahilla, or Hill Church, is located northeast of Annville in North Annville township. This church was founded about 1739, being mentioned by Boehm in 1740.[12] The records consist for the most part of baptisms, marriages and deaths, shedding little light on congregational history.[13] In 1744 an agreement was drawn up between the Lutherans and the Reformed.[14]

1. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
2. Idem, Minutes of Coetus, p. 24.
3. Tulpehocken, Kirchen Protocol, September 30, 1759.
4. Hinke, Minutes of Coetus, p. 184.
5. Trinity-Tulpehocken, Kirchen Protocol, June 20, 1762.
6. Ibid., February 2, 1766. 7. Hinke, Transcripts, B, II.
8. Pennsylvania Archives, Second Series, XVII, p. 464.
9. Hinke, Minutes of Coetus, p. 366. 10. Ibid., p. 380.
11. Tulpehocken, Documents, Agreement, April 1, 1786.
12. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
13. Stein, Centennial History of Lebanon Classis, p. 221.

Three years later, in 1747, a school was founded, the first school in Annville township.[15] Even as far back as 1780 the school building was in a dilapidated condition. In 1775[16] and in 1777[17] Quittopahilla congregation was part of a charge reporting schools. In 1783 the charge reports five schools with one hundred enrollment,[18] while in 1784[19] the charge reports ninety-eight pupils enrolled. The minutes of the Lutheran Ministerium for the year 1795 reports a fine school at the "Berg Kirche."[20] In 1800 the members of both congregations of Quittopahilla Church organized themselves to provide for a school, trustees being elected by each congregation. This was a kind of subscription school. Although the subscribers held membership in the church the school was not in a true sense a church school.[21] This organization of a subscription school may be regarded as one of the steps in the transition from church schools to the public schools.

SWATARA

Swatara Church, Jones' Church, now St. John's Church, was founded near Jonestown in Swatara township about 1739.[22] With the disbanding of the congregation, one division established a church at Fredericksburg while the other body continued the church at Jonestown. In 1771[23] the Reverend Hendel reports a winter school with an enrollment of fifteen pupils. During subsequent years the report for schools is given for the charge. In 1776[24] five schools with one hundred twenty-seven enrollment is reported. For the years 1777[25] and 1791[26] schools are likewise assumed.

MILLBACH

Millbach, or St. Paul's Union Church, was founded about 1743, when the church was first visited by

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14. Early, "Short Histories of Congregations," Reading Times, 1907.
15. Roop, "Educational Work of Lebanon County," Lebanon County Historical Society, II, p. 330.

Lischy.[27] A parchment agreement, dated March 12, 1745, conveyed a tract of ground to the Lutherans and to the Reformed for the purpose of building a schoolhouse, with the right of the Reformed to erect their own house of worship.[28] A later agreement, dated July 15, 1751, provides for the gift of one acre of land by the Honorable George Miller to both churches, both churches to have common rights in the school, but permitting the Reformed to erect a separate church if they so desire.[29] In 1752 the Reverend Stoy petitioned for his schoolmaster at Millbach, asking that the schoolmaster be given a donation by Coetus since he still owed three pounds on his passage.[30] In 1771[31] the Reverend Hendel reports a winter school at Millbach with an enrollment of twenty-five pupils. For the years 1776,[32] 1777,[33] and 1779[34] Millbach is reported as part of a charge conducting schools with enrollments varying from one hundred ten pupils to one hundred thirty-five pupils. In each of the years cited above a school is assumed to have been conducted at Millbach Church.

KIMMERLING'S

Kimmerling's, or St. Jacob's Church, located in North Lebanon township, was founded about 1745. This date is inscribed on an old flagon belonging to the congregation.[35] The silver communion service, as well as twenty-three acres of land for burial purposes, were received by the congregation from Jacob Kim-

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[16] Hinke, Minutes of Coetus, p. 351. [17] Ibid., p. 363.
[18] Ibid., p. 383. [19] Ibid., p. 391.
[20] Spaeth, op. cit., p. 279. [21] Stein, op. cit., p. 226.
[22] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
[23] Hinke, Minutes of Coetus, p. 320. [24] Ibid., p. 356.
[25] Ibid., p. 363. [26] Ibid., p. 447.
[27] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 487.
[28] Millbach, Documents, Agreement Deed, March 12, 1745.
[29] Ibid., July 15, 1751.
[30] Hinke, Minutes of Coetus, p. 79. [31] Ibid., p. 320.
[32] Ibid., p. 356. [33] Ibid., p. 363. [34] Ibid., p. 370.
[35] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 488.

merling.[36] As late as 1769 the frequent incursions of the Indians into the valley made the maintenance of church and school a difficult matter.[37] In 1771 the Reverend Hendel reports a winter school with fourteen pupils enrolled.[38] Entries on two pages of the Kirchen Protocol for the period of 1780 and 1781 are in excellent writing with the name of John Henry Weber, "Schulmeister," at the bottom of the last page. These entries were no doubt made by Weber.[39] On June 6, 1781, a child of Schoolmaster Weber was baptized.[40] The witness was John Henry Sarter, "auch ein Schuldiener," who is not identified as a German Reformed schoolmaster. During the years 1783[41] and 1784[42] Kimmerling's Church is reported as one of the members of a charge reporting schools. In each year a school is assumed for Kimmerling's. A school was conducted here probably as late as 1842, if not later, as in 1842 Mr. Peter Weirich, schoolmaster, "quits" writing in the church records and a new hand takes up the work.[43]

The records of this church, like those of other churches, consists for the most part of the customary baptisms, marriage and death records. These throw little light on the early history of the school. Noted among the entries on the second page of the Kirchen Protocol is reference to a sermon book procured for the schoolmaster, from which book he might read sermons to the congregation in the absence of the minister.[44] Reference to the existence of such a book is made by other writers who probably obtained their information from this source.

[36] Egle, History of Lebanon County, p. 157. [37] Stein, op. cit., p. 253.
[38] Hinke, Minutes of Coetus, p. 320.
[39] Kimmerling's, Kirchen Protocol, March 1780-July, 1781.
[40] Ibid., June 6, 1781.
[41] Hinke, Minutes of Coetus, p. 386. [42] Ibid., p. 391.
[43] Kimmerling's, Kirchen Protocol, April 10, 1842.

SCHAEFFER'S

Schaeffer's, Schaefferstown, or St. Paul's Church, located in the village of Schaefferstown, Heidelberg township, was founded about 1746.[45] The early settlers were not indifferent to the cause of education, hence they erected early a union schoolhouse. A book of catechetical questions, bearing the date of February 6, 1746, and formerly belonging to John Theodore Hufius, is among the collection of church documents.[46] There is nothing to indicate that this book was used in teaching at Schaefferstown at this early date, although it is probable that a school was maintained here. In 1752[47] the Reverend Rieger reports that his congregation maintains a schoolmaster. A deed of August 30, 1763, makes no mention of the schoolhouse, the schoolhouse probably having been included in the term "appurtenances," a term common in the old deeds for church property.[48] In 1765 the Lutheran congregation withdrew from the union church, selling their interest in the church, schoolhouse, and church lot to the Reformed congregation for eighty pounds.[49] A later deed of September 6, 1765, conveyed a lot to the Reformed Church.[50]

During the following years Schaefferstown appears as a member of the Tulpehocken charge under the name of Heidelberg, a name sometimes applied to Cacusi. Dr. William J. Hinke points out that during the year 1771 Cacusi was being served by the Reading charge, hence reference to Heidelberg in the Tulpehocken charge was to Schaefferstown.

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44. Kimmerling's, Kirchen Protocol, p. 2.
45. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 488.
46. Schaeffer's, Documents. Book of Catechetical Questions, John Theodore Hufius, February 6, 1746. 47. Hinke, Minutes of Coetus, p. 74.
48. Schaeffer's, Documents, Deed, August 30, 1763.
49. Hinke, Transcripts, A, VIII, 1762-1769.
50. Schaeffer's, Documents, Deed, September 6, 1765.

1771, Heidelberg reports 1 school, 16 enrolled.[51]
1775, The charge reports 2 schools, 126 enrolled.[52]
1776, The charge reports 5 schools, 127 enrolled.[53]
1777, Charge reports 110 enrolled.[54]
1779, The charge reports 5 schools, 135 enrolled.[55]
1781, The charge reports 51 enrolled.[56]
1782, Heidelberg reports 1 school, 26 enrolled.[57]
1789, The charge reports 2 schools, 70 enrolled.[58]
1790, The charge reports 2 schools, 106 enrolled.[59]
1791, The charge reports 5 schools, 160 enrolled.[60]

A school is assumed for Heidelberg or Schaefferstown for each year.

By August 5, 1766, the schoolhouse had become so badly dilapidated that repairs were necessary, hence a subscription list was circulated. Among those selected to aid in the collection of funds was John Theodore Hufius, the schoolmaster, and John Wolfersberger, "who are men of good report and lovers of truth."[61] The writing of Hufius also appears in the records of the church covering the period of January 8, 1766, to April 12, 1767.[62] A probable specimen of the work of the schoolmaster is to be seen in the baptismal certificate of Elizabeth Schweizer, dated April 1, 1769.[63] Among the later teachers at Schaefferstown was Carl E. Muench, who came to America in 1798 and who subsequently taught at Schaefferstown, and later at Rehersburg, Berks County, and at Hoffman Church school in the Lykens Valley, Dauphin County.[64] A lottery held in 1800, for raising funds for the church, also probably indirectly aided the school.[65] A school was no doubt maintained here with some regularity throughout the century.

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[51] Hinke, Minutes of Coetus, p. 320.
[52] Ibid., p. 351.
[53] Ibid., p. 356.
[54] Ibid., p. 363.
[55] Ibid., p. 370.
[56] Ibid., p. 375.
[57] Ibid., p. 380.
[58] Ibid., p. 430.
[59] Ibid., p. 440.
[60] Ibid., p. 447.
[61] Schaeffer's, Documents, Subscription Petition, August 5, 1766.
[62] Hinke, Transcripts, B, I.
[63] Schaeffer's, Baptismal Certificate, April 1, 1769.

GRUBBEN CHURCH

Grubben Church, now an extinct congregation, was founded about 1747 as a union church, located about two miles southeast of Lebanon in South Lebanon township. The Reverend Waldschmidt reports holding communion here in 1760.[66] This church continued until 1762 or somewhat later. The deed of this old church and some of the communion vessels are now in the possession of Tabor Reformed Church in Lebanon. There are no known records of Grubben Church in existence, and no evidence has been found to show that a school was ever maintained by this congregation in its short period of existence.

WALMER'S

Walmer's Church, Salem, Union township, is located about two miles northwest of the village of Ono. The church was named after the builder of the first church, who with his six sons undertook to build a church on their land in 1750, according to tradition.[67] Egle places the first church here in 1770.[68] It is impossible to confirm the tradition of the date of founding of this church since the records of the church for this early period are no longer in existence. The Lutheran Protocol, opened in 1788, sheds no light on the history of a school. Wickersham states that a school was maintained here at an early date,[69] associating this church with a list of churches which maintained schools prior to 1800. Another writer states that a schoolhouse was erected here in 1783.[70] The old schoolhouse near to the present church is mute evidence of the existence of a school

[64] Egle, Notes and Queries, First Series, I, p. 205.
Ibid., Fourth Series, II, p. 230.

[65] Egle, History of Lebanon County, p. 202.

[66] Pennsylvania Archives, Sixth Series, VI, p. 270.

[67] Hinke, "The Reformed Church Within the Bounds of Lebanon Classis," p. 57. Reprint from Reformed Church Review, 1921.

[68] Egle, History of Lebanon County, p. 193.

[69] Wickersham, op. cit., p. 139. [70] Stein, op. cit., p. 275.

at sometime during the life of the congregation, probably during the latter part of the eighteenth century.

TOLPEHIL

Tolpehil, also known as Bethel, St. Paul's, "Little Swatara," and Klopp's, a union church, is located in the village of Hamlin, Bethel township. The early history of the church is involved in obscurity. It was founded prior to 1752,[71] since in that year the Reverend Stoy petitioned for his schoolmasters at Tolpehil and Millbach. The church records date to 1755.[72] A deed of November 13, 1767, makes mention of the provision of his late Majesty, King George II, to enable religious societies to purchase land for burying grounds, and schools.[73] In a financial account, under date of February 18, 1775, appears an item of twenty pounds, five pence for the fence around the graveyard and for repairing the schoolhouse.[74] In 1779[75] the Reverend Hendel reports Bethel as one of a group of four churches maintaining five schools with an enrollment of one hundred thirty-five pupils, while in 1782[76] the Reverend Hendel reports a school at Bethel with twenty-two pupils. On November 21, 1795, an item of expense in connection with the schoolhouse appears in the financial account.[77] This bill also included work done to the church, amounting to nineteen pounds, nine shillings, eleven pence. A school was conducted here during the first half of the nineteenth century. During the year 1825 a proclamation drawn up by the Reformed admitted the Lutherans to partnership in church, schoolhouse, and land.[78] In 1833 a "Baumeister" was selected to improve the schoolhouse.[79]

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71. Hinke, Minutes of Coetus, p. 74. 72. Tolpehil, Kirchen Buch, 1755.
73. Idem, Transcripts, A, VIII, 1762-1769.
74. Idem, Transcripts, B, III. 75. Idem, Minutes of Coetus, p. 370.
76. Hinke, Minutes of Coetus, p. 380. 77. Hinke, Transcripts, B, III.
78. Ibid. 79. Ibid.

LEBANON

First Reformed Church, Lebanon, also known as Tabor Reformed Church dates to 1762, when the Reformed erected their first church building in Lebanon. Some writers[80] trace the founding of this church back to Grubben Church, but as far as can be learned there was never any direct connection between the two churches. The minutes of the Lutheran Ministerium for this year note that up to this time there were no schools in Lebanon on account of the poverty of the people.[81] By 1772 there were schools in Lebanon conducted by both the Lutheran and the Reformed Churches.[82] A document of 1773, now lost, cited an item for forty cents for a bucket and tin for the schoolhouse.[83]

Minutes of Coetus for 1775[84] report Lebanon as one of a group of churches in a charge reporting three schools with seventy-nine pupils enrolled. The report of 1777[85] cites ninety-eight pupils enrolled in the schools of the charge. On March 8, 1780, the congregation purchased a town lot, number thirty-four on Strawberry Alley. The deed states that the lot was granted "together with the schoolhouse and all other houses and buildings."[86] A report of 1783[87] cites five schools with one hundred one pupils in the charge, while the report of 1784[88] cites ninety-eight pupils enrolled. In each case a school has been assumed for Lebanon.

In the Hebron diary, a Moravian account, under date of December 18, 1785, reference is made to the Reformed schoolmaster, while under date of August 20, 1786, appears reference to a visit of a Moravian brother to both the Reformed and Lutheran schoolmasters in Lebanon.[89] During the latter part of the century the congregation was served by Ludwig Lupp, former schoolmaster at Blue Mountain Church.

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[80] Stein, op. cit., p. 266. [81] Spaeth, op. cit., p. 63.

[82] Schmauk, "Early Churches of Lebanon County," Lebanon County Historical Society, I, p. 371. [86] Klopp, op. cit., p. 20.

[83] Klopp, History Tabor Reformed Church, p. 63.

[84] Hinke, Minutes of Coetus, p. 351. [85] Ibid., p. 363.

[87] Hinke, Minutes of Coetus, p. 386. [88] Ibid., p. 391.

SWATARA

Swatara, St. John's Church, Fredericksburg, located in Bethel township, like Swatara Church at Jonestown, dates back to the old Swatara congregation. Writers differ as to when the first church was erected. One writer[90] places the first church here in 1766, while another writer states that the first church was erected in 1767-1768. Shortly after the building of the first church a schoolhouse was erected on the plot of ground belonging to the congregation.[91] Due to the records of the church having disappeared in the course of factional strife, little is known of the school except from secondary sources. Grumbine cites a promissory note given by Schoolmaster G. S. Beoherer under date of May, 1785, for fourteen shillings in payment for two bushels of wheat.[92] This note bears mute testimony to the existence of a school at this date. Wickersham cites this school having been conducted in 1790.[93] Egle cites a Mr. Mitchell as a teacher at this school and states that the school was supported by pro rata assessments.[94] A schoolmaster by the name of Schnatterly taught here in 1827 at the time of the destruction of the schoolhouse by fire.[95]

BINDNAGEL'S

Bindnagel's, an extinct church, was located in Londonderry township, north of Palmyra. This church was founded in 1765. The Lutherans of this union

[89] Hinke, Transcripts, B, II. December 18, 1785.
Extracts from Hebron Diary. August 20, 1786.

[90] Stein, op. cit., p. 288.

[91] Grumbine, "Stories of Old Stumpstown," Lebanon County Historical Society, V, p. 189.

[92] Ibid.

[93] Wickersham, op. cit., p. 139.

[94] Egle, History of Lebanon County, p. 175.

church date to 1753 or sometime prior, when a plot of ground was deeded to the Lutherans by John Bindnagel "for a church and burial ground and schoolhouse."[96] It is reasonable to assume that the Reformed were privileged to send their children to this school. In 1787 a group subscribed various amounts to the schoolmaster for the bettering of Bindnagel Church.[97] An agreement of September, 1802, states that hitherto the property had belonged exclusively to the Lutherans, but that they were agreed to give the Reformed full use of the church, schoolhouse and burial grounds should the Reformed assist in the work of supporting and fostering the church.[98] This school during the eighteenth century was probably controlled and owned by the Lutherans, but it is probable that the Reformed had some privileges in both church and school during the eighteenth century.

[95] Butz, Bethel Herald. 1906.
[96] Egle, NNotes and Queries, Third Series, II, p. 173.
Parthemore, Records of Bindnagel Church, p. 5. [97] Ibid., p. 6.
[98] Early, "Bindnagel Church," Lebanon County Historical Society, VII, p. 58.

CHAPTER X

COUNTIES OF YORK, CHESTER AND ADAMS

TRINITY or First Reformed Church, York, was founded in 1742,[1] the Reverend Lischy serving as the first pastor. Due to the destruction of the church by fire in 1797, the records were destroyed, with the exception of the baptismal register. The first known schoolmaster at York was John Ludwig Kraft, who took the oath of allegiance at Philadelphia in 1743.[2] The name of Kraft appears in a list of members who signed the articles of church discipline in 1754.[3] In this list the name of Kraft appears as "Ludwig Kraft, schoolmaster." The signature appears twenty-seventh on the list. Two historians credit Kraft with teaching in York in 1744 and in the same statement cite the Reverend Michael Schlatter as the organizer of the school.[4] Inasmuch as Schlatter did not come to America until 1746 the statement is misleading, or the school was not formally organized until after Schlatter's arrival in Pennsylvania. Wickersham[5] merely states that Kraft taught at the Reformed school in York in 1753. In 1752 the Reverend Lischy requested support for his schoolmasters, one of whom was probably located at York.[6] In 1753 the schoolmaster at "Cothoras" (Codorus) received a donation of two pounds, seven shillings.[7] This schoolmaster was undoubtedly Schoolmaster Kraft at York, since Codorus Church was not in existence this year. For the year 1756 the York schoolmaster received a donation of three pounds.[8]

The report for the York school in the following years is as follows,—

1767, York reports 1 school with 40 enrolled.[9]
1768, York reports 1 school with 40-50 enrolled.[10]
1776, York reports 1 school with 30 enrolled.[11]
1777, York reports 40 enrolled.[12]
1779, the charge reports 3 schools, 105 enrolled.[13]
1782, York reports 1 school with 50 enrolled.[14]
1783, York reports 1 school with 50 enrolled.[15]
1786, York reports 1 school with 50 enrolled.[16]

The history of this church school, like that of other churches whose records have been lost or destroyed, must necessarily remain somewhat of a mystery. It is assumed that a school was maintained here regularly throughout the eighteenth century, since York was a center of population.

KREUTZ CREEK

Kreutz Creek Church, located near Hellam, Hellam township, was founded in 1745, when the Reverend Lischy preached his first sermon at this place.[17] A school was probably conducted here at that date, as Lischy mentions that the schoolmaster assisted with the baptisms during the month of August of that year.[18] This schoolmaster was John Adam Luckenbach, who had previously served Lischy as schoolmaster at Muddy

NOTE—Codorus Church, founded 1761, hence the reference is to York Church and not to the church known as Codorus.

1. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 489.
2. Pennsylvania Archives, Second Series, XVIII, p. 247.
3. York, Baptismal Register, July 1, 1754.
4. Prowell, History of York County, I, p. 539.
Gibson, History of York County, I, p. 360.
5. Wickersham, op. cit., p. 139.
6. Hinke, Minutes of Coetus, p. 74. 7. Ibid., p. 89.
8. Ibid., p. 149. 9. Ibid., p. 257. 10. Ibid., p. 278.
11. Ibid., p. 356. 12. Ibid., p. 363. 13. Ibid., p. 370.

Creek, Lancaster County.[19] Various entries occur in Lischy's diary with reference to the schoolmaster and to the schoolhouse at Kreutz Creek. Existence of the school is also noted in the diary of Christian Rauch.[20]

The record of a school at Kreutz Creek Church, as reported in the minutes of Coetus, is largely an account of the donations received by the schoolmaster. In 1752 the Reverend Lischy requested support for his three schoolmasters. One of these schoolmasters is assumed to have been the Kreutz Creek schoolmaster, since Lischy lived at Kreutz Creek and since there is earlier mention of a school.[21] Donations for other years are as follow,—

1753, the schoolmaster receives £3[22]
1754, the schoolmaster receives £2[23]
1756, the schoolmaster receives £3[24]
1759, the schoolmaster receives £3[25]
1760, the schoolmaster receives £3[26]

An echo of the existence of the church school at Kreutz Creek is noted in the transactions of 1893 and 1912, when the Kreutz Creek Church conveyed plots of ground to the school board of the township, the public school today standing adjacent to the church.[27]

CANADOCHLY

Canadochly Church, located in Lower Windsor township, was founded about 1752, the date of the warrant of the church land.[28] In the Lutheran Protocol there is an agreement between the Lutherans and Reformed, dated January 5, 1764, in which it is stated that a long time before this they had built a schoolhouse to serve

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[14] Ibid., p. 380. [15] Ibid., p. 386. [16] Ibid., p. 408.

[17] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 489.

[18] Hinke, Transcripts. Dairen der Land Prediger, August 25, 1745.

[19] Garrett, History of Kreutz Creek Charge, August 25, 1745.

[20] Ibid., p. 16. (October. 12, 1746.)

[21] Hinke, Minutes of Coetus, p. 74. [22] Ibid., p. 89.

[23] Hinke, Minutes of Coetus, p. 118. [24] Ibid., p. 149.

[25] Ibid., p. 172. [26] Ibid., p. 183. [27] Garrett, op. cit., p. 27.

[28] Hinke, Notes on Reformed Church Schools.

both for church and school purposes. This schoolhouse was built probably shortly after the date of the land warrant. The agreement also makes mention that either a new schoolhouse must be built or the old one must be repaired.[29] To this project all the members obligated themselves to contribute.[30] Prowell[31] reports the building of a log church at this time. The old building was probably given over to school purposes entirely. In a Lutheran record,[32] containing entries by John Becker from 1820 to 1833, are listed some of the schoolmasters who served at Canadochly, including Lehman, Rich, Burgholtzhaus, Schmall, Lietzel, Steiner, Christopher Aldinger and William Weil, the latter serving from 1830 to 1833.

HANOVER

Hanover, McAllister's, or Emmanuel's Church, located at Hanover, Penn township, was founded about 1756. From the founder of the town the Reformed secured a tract of land for the church, for the parsonage, and for the schoolhouse. A deed for this land was executed in 1771,[34] steps having been taken toward the erection of a church about seven years previous. During the ministry of Carl Ludwig Boehm a schoolhouse was built, as is noted in the appearance of a subscription list, "Zum Suhlhaus Gebau," in an account book. This list is headed by Boehm with a contribution of one pound. The names of seventy contributors appear on the list.[35] Since the list is undated, the exact year of the school subscription list is unknown. According to the entries in the baptismal register, Boehm served this congregation from 1775 to 1779, hence the date of the list must fall within these years. A list of those who were willing to furnish wood for the building of the schoolhouse follows the money subscription list. Prowell[36] records that the congregational schoolhouse was built in 1777, which is also probably the date of the subscription list. This school continued until 1810.[37]

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[29] Idem, Transcripts, A, VIII, 1762-1769. [30] Garrett, op. cit., p. 72.

[31] Prowell, op. cit., I, p. 1009. [32] Hinke, Transcripts.

[34] Jenkins, Pennsylvania, Colonial and Federal, III, p. 583.

[35] Hanover, Documents, "Unterschiedlische Ausgabe," (undated).

The Hanover congregation appears in the minutes of Coetus as a part of a charge reporting schools.

1779, 4 schools in the charge, 148 enrolled.[38]
1782, 4 schools in the charge, 58 enrolled.[39]
1783, 5 schools in the charge, [40]
1786, 4 schools in the charge, 135 enrolled.[41]
1788, 4 schools in the charge, [42]
1790, 3 schools in the charge, 70 enrolled.[43]

In each of the above years a school is assumed for Hanover. A school was conducted here probably with more regularity than existing records or secondary sources show.

STRAYER'S

Strayer's or Salem Church, Dover township, was founded about 1757. Among the first teachers of the school at this church was Peter Streher (Strayer), who is reported to have taught in the congregational school from 1758 to 1765.[44] Under date of November 19, 1798, appears an agreement between the Lutherans and the Reformed, in which the existence of a church school is specifically mentioned. Each denomination was to have equal rights in the church, church land, and schoolhouse.[45] Other church records are silent concerning the school of the congregation.

BLEYMEYER'S

Bleymeyer's Union Church, located south of Dallastown, was founded about 1758.[46] The church received its name from Martin Bleymeyer, who donated forty

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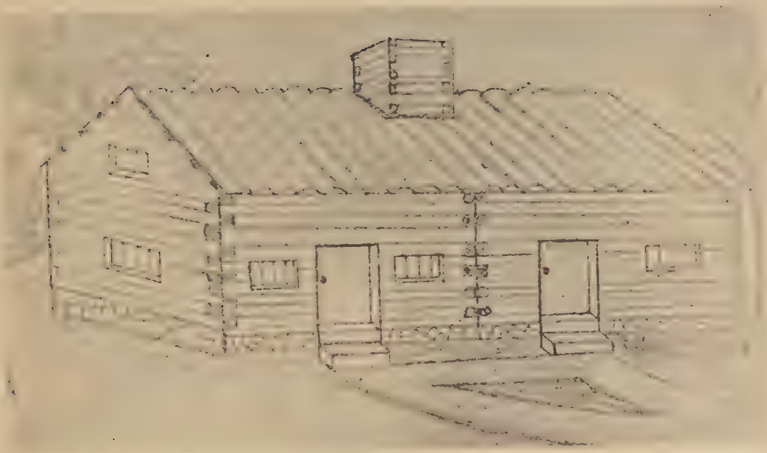
[36] Prowell, op. cit., I, p. 824. [37] Ibid., I, p. 824.
[38] Hinke, Minutes of Coetus, p. 370. [39] Ibid., p. 380.
[40] Ibid., p. 386. [41] Ibid., p. 408.
[42] Ibid., p. 423. [43] Ibid., p. 440. [44] Prowell, op. cit., I, p. 539.
[45] Strayer's, Documents, "Vertrag," November 19, 1798.



Wehrich School House, Dauphin County

Codorus School House, York County, 1786

(Photographs still in possession of Society)

acres of land to found a school and a place of worship.[47] The school is held to be older than the church, school having been conducted here in 1755. In the year 1779 Bleymeyer's appears in the minutes of Coetus as a part of a charge reporting schools.[48] A union church book, opened March 19, 1767, is silent concerning the school.[49]

Mich: Schlatter —
Eccle. q3 Christo colligitur Philadelphia
in America Pastor.

CODORUS

Codorus or Jacob's Union Church, located in Codorus township, near Brodbeck, was founded about 1761. A stone placed in the wall of the old schoolhouse states that the building was erected in 1786. The records[52] of the congregation are silent concerning a school.

QUICKEL'S

Quickel's or Zion's Church, Conewago township, was founded in 1765. Gibson places the founding of the church in 1767.[55] Both Prowell[56] and Gibson[57] report the erection of a schoolhouse that served both for church and for school purposes. In 1770 a tract of land was sold by Michael Quickel and wife to the trustees of the Lutheran and Reformed Churches.[58] In the year 1779 Quickel's appears as a part of a charge reporting schools.[59] One of these schools is assumed for Quickel's. The minutes of the Lutheran Ministerium for 1793 report a school at Quickel's.[60] The

46. Prowell, op. cit., I, p. 1106. 48. Hinke, Minutes of Coetus, p. 370.
47. Stump, History of Bleymeyer's Church, p. 1.
49. Bleymeyer's Kirchen Buch, March 19, 1767.
52. Codorus, Kirchen Buch, Reformed, 1785.
Gemeinschaftlichen Kirchen Buch, January 16, 1756.
53. Gibson, op. cit., p. 622. 54. Wolf's, Church Records, 1764.

record book, opened in 1789, consists for the most part of baptisms. The charter of 1815 provides that the alms money should be used only for church, church yard, and schoolhouse. Tradition favors a school at this church at a very early date.

PARADISE

Paradise or Holtzschwam Church, located near East Berlin, Paradise township, was founded about 1771. Services were held in the old schoolhouse in 1790 by the Reverend John Ernst.[61] No records of this congregation covering the early period are known to be in existence.

FREYEN'S

Freyen's, Fryville, or Immanuel Church, located at Frysville, Windsor township, was founded in 1771. No records of this congregation could be located, although quite a few documents of the period later than 1800 are in existence. In the year 1779[63] Freyen's appears as a member of a charge reporting schools. In the light of tradition a school is assumed as having been conducted by Freyen's.

FRANKLIN CHURCH

Franklin Church or St. John's Church, located in Franklin township, was founded about 1775. That a school was conducted here at some time during the congregational history is testified to by the existence of an old building that served as the schoolhouse.[66] It is probable that a school was conducted here during the latter part of the eighteenth century.

ROTH CHURCH

Roth Church, Trinity, or Pidgeon Hill Church was founded about 1786. Records of this congregation have

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55. Gibson, op. cit., p. 681.
56. Prowell, op. cit., 1, p. 951. 57. Ibid., p. 681.
58. Gibson, op. cit., p. 681. 59. Hinke, Minutes of Coetus, p. 370.
60. Spaeth, op. cit., p. 264.
61. Harbaugh, Fathers of the German Reformed Church, III, p. 25.

been lost or destroyed. Gibson[67] mentions that a school was early maintained at this church. Among the schoolmasters of the eighteenth century was Hans Adam Wertz.

NEWBERRY CHURCH

Newberry Church, Newberry township, a union church, dates to 1787, if not earlier. On February 9, 1787, a patent was granted to John Taylor and others, as trustees for the Calvinists and Lutherans, a tract of land known as "Temple Lott," warrant dated November 18, 1786.[68] This patent specifically states that the land was to be held "in trust for the use of a School House and a Meeting House." Gibson mentions that a church was built for the Lutheran and the Reformed congregations in this township in 1762.[69]

CHESTER COUNTY

Only two Reformed Churches were founded in this county during the eighteenth century, due to the fact that few Germans settled in the county, except in the northern part. Like Bucks County, Chester County was largely peopled by the Quakers.

COVENTRY

Coventry or Brownback's Reformed Church, located in East Coventry township, was founded in 1743.[70] A transcript of the baptismal record goes back to this date. The records of the church have recently disappeared. A schoolhouse served the double purpose of church and school until 1750.[71] In 1766 the Reverend Leydich reports three congregations in his charge, the largest being Coventry. In this report he cites the schools as being irregular.[72] A school is reported to have been conducted here by the church as late as 1881.[73]

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63. Hinke, Minutes of Coetus, p. 370. 66. Prowell, op. cit., I, p. 979.
67. Gibson, op. cit., I, p. 638. 68. Patent Book, P, No. 10, p. 76.
69. Gibson, op. cit., p. 636.

VINCENT

Vincent, now East Vincent Reformed Church, located in East Vincent township, was founded about 1750. A baptismal record opened in 1758 records baptisms dating to 1744.[74] In the beginning this church was a union church and so continued until 1762.[75] In 1751 Muhlenberg writes in the Halle reports that the Lutherans and the Reformed had built a union schoolhouse and had secured a worthy schoolmaster.[76] Here this building served the double purpose of church and school. In 1755 the Charity School movement maintained a school at Vincent with Louis Ache as teacher.[77] Ache may have been the union schoolmaster whose services were offered to the sponsors of the Charity School movement during the brief period of existence of these schools. Following the collapse of the movement Ache probably resumed service at the union school.

In 1762 an agreement was made between the Lutherans and the Reformed, whereby the latter sold their rights in the church, land and schoolhouse to the Lutherans for twenty pounds. The Reformed then withdrew and set up their own church.[78] In 1765 the Reverend Leydich reports fifty children in the schools of Vincent and Providence.[79] In 1766 the Reverend Leydich reports good schools and good teachers in both congregations,[80] while in 1767 the Reverend Pomp reports a winter school at Vincent.[81] During the year 1779 Vincent appears in the charge with Providence,

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70. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 488.
71. Fluck. History of the Reformed Church in Chester County, p. 19.
72. Hinke, Minutes of Coetus, p. 249. 76. Schulz, op. cit., No. II, p. 4.
73. Futhey and Cope, History of Chester County, p. 297.
74. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 488.
75. Dapp, History of Zion's or Old Organ Church, p. 15.
77. Smith, Life and Correspondence of Reverend William Smith, I, p. 93
78. Dapp, op. cit., p. 14. 79. Hinke, Minutes of Coetus, p. 236.
80. Ibid., p. 249. 81. Ibid., p. 257. 82. Ibid., p. 370.

being credited with two schools.[82] In 1782 Vincent reports a single school with thirty pupils enrolled.[83] For the year 1783 Vincent reports two schools with fifty pupils enrolled.[84] During the year 1784[85] Vincent reports as a member of a charge conducting schools. For the year 1785[86] a single school with an enrollment of thirty-six pupils is reported. A school is also assumed for the Vincent congregation for the years 1786,[87] 1787,[88] 1788,[89] 1789,[90] 1790,[91] and 1791,[92] when Vincent is reported as a member of a charge.

During the Revolution the schoolhouse was used as a hospital.[93] It is assumed that a school was conducted at Vincent Church with regularity during the latter half of the eighteenth century. The last reference to the schoolhouse at Vincent is in 1812, when the congregation assembled in the schoolhouse for the purpose of electing a building committee for the new church.[94]

ADAMS COUNTY

Adams County, located west of the Susquehanna River, was not thickly populated by the Germans during the eighteenth century. The churches that conducted schools were located near the eastern border of the county adjoining York County. While the number of churches and schools founded by the German Reformed Church in this county during the eighteenth century does not compare in numbers with those of other counties, the dates of appearance of schools rival some of the older counties.

BERMUDIAN

Bermudian Church, now Mount Olivet, near Bermudian post office, Latimore township, was organized March 19, 1745.[95] None of the original records of the

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83. Ibid., p. 380. 84. Ibid., p. 386. 85. Ibid., p. 391. 86. Ibid., p. 400.
87. Ibid., p. 408. 88. Ibid., p. 414. 89. Ibid., p. 423.
90. Ibid., p. 430. 91. Ibid., p. 440. 92. Ibid., p. 447.
93. Fluck, History of the Reformed Church in Chester County, p. 24.

church could be located. A copy of the baptismal records in the library of the Reformed Church Historical Society, Lancaster, Pa., yields no information concerning the school.[96] Like Abbotstown, the church is mentioned in a charge including four churches. In 1779 the charge is credited with four schools,[97] in 1782[98] with four schools, and in 1783[99] the charge was credited with five schools. On March 2, 1795, plans were made for the new church, the building being dedicated in 1796. At this time a schoolhouse was built also. This school was conducted until after the adoption of the free school law.[100]

CONEWAGO

Conewago Church, also known as Christ's Church and as "Kreutz Kirche," located near Littlestown, Union township, was in existence as early as 1745.[101] That this church also maintained a school at an early date is testified to by the fact that the Reverend Michael Schlatter preached in the schoolhouse, May 4, 1747.[102] It may well be assumed that the schoolhouse preceded the church.[103] Wickersham states that a school was conducted by the German Reformed Church in Union township in 1747, but fails to locate the school by name..[104] On the sixth of May, 1747, the Reverend Schlatter baptized a child of John Henry Kreutz, schoolmaster.[105] A letter from the Reverend Jacob Lischy to the Reverend Michael Schlatter, under date of February 2, 1749, reports Kreutz still serving as

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94. Hinke, Transcripts, Church Record, p. 367. November 1, 1812.

95. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 489.

96. Bermudian Church, Transcript, Reformed Church Historical Society.

97. Hinke, Minutes of Coetus, p. 370. 98. Ibid., p. 380. 99. Ibid., p. 387.

100. Billheimer, "Christ Evangelical Lutheran Church," Pennsylvania German, X, p. 450.

101. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 489.

102. Conewago, Kirchen Protocol. Hinke, "Diary of Reverend Michael Schlatter," Journal Presbyterian Historical Society, III, p. 152. Ault, Historical Sketch of Christ's Church, p. 5.

103. Ibid. 104. Wickersham, op. cit., p. 139.

schoolmaster.[106] Reports concerning the existence of a school, as given in the minutes of Coetus, are for the most part a record of donations to the schoolmasters. These reports are as follow:—

1754, The school teacher at Conewago	£3 [107]
1756, To a certain Merkley (Here it is assumed that Meckley is intended since a following report cites Meckley as teaching at Conewago.)	£3 [108]
1757, Schoolmaster at Conewago	£1 10s.[109]
1759, Schoolmaster at Conewago	£1 10s.[110]
1760, Schoolmaster at Conewago	£1 10s.[111]
1762, The schoolmaster Meckley	£8 [112]

In the minutes of Coetus for 1759[113] the accusation is made that twice the sum of thirty shillings had been voted for the Conewago schoolmaster, but that once he had not received any part of the donation, and the second time he received but one-fourth of the amount.

For the year 1779, Kreutz Church is cited in a charge of four churches reporting four schools and one hundred forty-eight pupils.[114] In 1782 the charge is credited with four schools and fifty-eight pupils enrolled,[115] while for the year 1783[116] the four churches of the charge are credited with five schools. For the years 1786,[117] 1787,[118] and 1788,[119] the church is listed in a charge of six churches reporting four schools. A school is assumed in each year for Conewago on the basis of the existence of a school in former years. In the year 1798 a new church was erected, John Dysert acting as secretary for the building committee. Dysert was a teacher in the congregational school.[120] From the evidence cited above it is assumed that the school at Conewago Church had a fairly continuous existence during the eighteenth century.

[105] Conewago, Kirchen Protocol, May 6, 1747.

[106] Hinke, Transcripts, A, V, 1747-1749.

[107] Idem, Minutes of Coetus, p. 118.

[108] Ibid., p. 149. [109] Ibid., p. 161. [110] Ibid., p. 172.

ABBOTSTOWN

Abbotstown Church, located at Abbotstown, in Berwick township, first appears in the minutes of Coetus in 1773,[121] when in company with three other churches it requested a pastor. Records of the church prior to 1800 could not be located. As far as can be learned the records are no longer in existence. No decisive evidence exists to show that a school was ever conducted at this place, but a school is inferred from the mention of Abbotstown in a charge reporting schools during different years. In all minutes of Coetus where the Abbotstown Church is mentioned it appears as the second or third church in the charge; hence one of the schools reported in each instance probably belonged to Abbotstown.

In 1779[122] Abbotstown is mentioned in the charge consisting of Kreutz Church, Abbotstown, Bermudian and David's Church (Hanover), reporting schools with an enrollment of one hundred forty-eight. In 1782[123] the charge reports four schools with a total enrollment of one hundred fifty-eight. In 1783[124] the charge reports five schools. For the years 1786[125] and 1787[126] the charge is likewise credited with four schools. For the year 1790[127] Abbotstown is assumed as having been a member of the charge reporting three schools with seventy enrollment. The inference of the existence of a school is based on the position of the church in the list of churches comprising the charge, and also on the probability that no congregation at this early date was able to support more than one school. In the minutes of Synod for the first quarter of the nineteenth century, however, it was quite common for churches to support more than a single school.

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[111] Ibid., p. 183. [112] Ibid., p. 210. [113] Ibid., p. 179.
[114] Ibid., p. 370. [115] Ibid., p. 380. [116] Ibid., p. 387.
[117] Ibid., p. 408. [118] Ibid., p. 414. [119] Ibid., p. 423.
[120] Ault, op. cit., p. 5. [121] Hinke, Minutes of Coetus, p. 338.

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of a school by the following churches:

David's, Sherman Church, West Manheim township, founded about 1753;

Lischy's, St. Peter's Church, Spring Grove, North Codorus township, founded about 1760;

Fissel's, Jerusalem Church, Shrewsbury township, founded in 1771;

Shuster's, Frieden Saal Church, Springfield township, founded in 1774, in York County.

St. Mark's Church, Mt. Joy township, founded about 1789;

Gettysburg Church, Gettysburg, founded about 1790, in Adams County.

122. Hinke, Minutes of Coetus, p. 370.
123. Ibid., p. 380. 124. Ibid., p. 387. 125. Ibid., p. 408.
126. Ibid., p. 423. 127. Ibid., p. 440.

CHAPTER XI

COUNTIES OF DAUPHIN, CUMBERLAND, FRANKLIN, MONROE AND BEDFORD

DAUPHIN County, being one of the western counties during the eighteenth century, has a less satisfactory school history than the eastern counties. The county was not erected until 1786,[1] and was settled largely by the Scotch-Irish. In some few sections the Germans settled in groups. Egle, in commenting on the status of schools in Conewago township in 1790, writes that the five schools in that section were principally German. The diversity of population was more conducive to the establishment of neighborhood schools.

HUMMELSTOWN

Hummelstown Church, located at Hummelstown, Derry township, was founded about 1762.[2] When Frederick Hummel laid out the town in 1762 he set apart a tract of land for the Reformed Church for church purposes.[3] The church first appears in the minutes of Coetus in 1768.[4] No records prior to 1855 could be located. One writer states that no records exist prior to 1808.[5] The first church, a log building, was built jointly by the Lutherans and the Reformed, the two denominations continuing to worship in this building until it was destroyed by fire in December, 1817.[6]

In 1791 the Reverend Hautz reports three schools in his charge of three churches, one of which is assumed for Hummelstown.[7] The Lutheran records state that David Eckstein was the parochial schoolmaster here from 1792 to 1805, keeping school in the old log church.[8] Since the church was union during the eighteenth century it may well be assumed that the school was also union. Without the records, the educational history of this church during the eighteenth century must remain indefinite.

MIDDLETOWN

Middletown Church, located at Middletown, Londonderry township, was founded about 1765. This church is now extinct. No records are available. In 1768 this church appears in the minutes of Coetus as part of the charge of the Reverend Bucher. No report for schools is given.[9] In the report of 1791 for the Harrisburg charge the charge is credited with three schools,[10] one of which is assumed to have belonged to Middletown since Middletown was undoubtedly a part of the charge at this time.

SHOOP'S

Shoop's, "Beckstein," "Schupp's Kirche," a union church located in Lower Paxton township, about three miles from Harrisburg, was founded about 1783 when the Lutherans and the Reformed formed separate organizations.[14] At the same time they built a log meeting house to be used jointly by the two congrega-

[1] Egle, History of Dauphin County, p. 422. [2] Ibid., p. 417.
[3] Kelker, History of Dauphin County, I, p. 261.
[4] Hinke, Minutes of Coetus, p. 278.
[5] Egle, History of Dauphin County, p. 417. [6] Ibid.
[7] Ibid., p. 447. [9] Ibid., p. 278. [10] Ibid., p. 447.
[8] Egle, History of Dauphin County, p. 417.
[14] Egle, Notes and Queries, Third Series, I, p. 179. [16] Ibid., I, p. 179.
[15] Kelker, History of Dauphin County, I, p. 256.

tions as a place of worship.[15] As early as 1771, Shoop's was a halting place for Reformed missionaries, the church records dating back to that time. While the records of the church make no reference to a parochial school, tradition favors the maintenance of a school at this place prior to 1800. Historians writing concerning the church note records beginning at different periods. Egle[16] cites records from 1783 to 1830, while Kelker cites the opening of the baptismal record as 1771.[17] Records dating to 1771 are in existence.

HARRISBURG

Harrisburg Reformed Church, located at Harrisburg, was founded about 1787. As early as 1786, however, the German settlers were holding services in a school house at the foot of Capitol Hill.[18] During 1787 a subscription list was circulated for the purpose of raising funds to erect a "church and schoolhouse" for the Lutherans and the Reformed.[19] The subscription lists were both in English and in German. The first records of the church date to October 18, 1788.[20] In 1791 the two denominations erected a schoolhouse on the church property, as is testified to by another subscription list of December 19, 1791. In this list the idea is stressed that it is a Christian duty to provide for the education of children.[21] It might be assumed that this school was a subscription school, although the majority of the subscribers were Lutheran or Reformed. In 1791 the Reverend Hautz reports three schools for his charge,[22] one of which is assumed for Harrisburg, since this place was evidently the residence of the minister and one most likely to have a school. In a report of May 1, 1792, the Reverend Hautz reports one school with forty children enrolled.[23]

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[17] Kelker, History of Dauphin County, I, p. 256.

[18] Robinson, Ecclesiastical History of Dauphin County, p. 12.

[19] Egle, History of Dauphin County, p. 324. [20] Ibid., p. 330.

That denominational schools were not meeting the needs of the community is set forth in a petition of 1792 from the inhabitants of Harrisburg to the Assembly, petitioning for the establishment of free schools.[24] A school was no doubt conducted continuously during the closing years of the century. Records were not available for examination.

WENRICH'S

Wenrich's Church, located one-half mile east of Linglestown, Lower Paxton township, dates to 1791 as a Reformed congregation. Egle places the date of the church at 1766 when he notes the organization of a union church.[25]

This church was located on land donated by Francis Wenrich, the deed making specific mention of the school. The two-room parochial school served as church, school and living quarters for the parochial schoolmaster until 1794, when a separate building was erected for church purposes. While the Reformed had no direct rights in the school prior to 1791, they undoubtedly sent their children to this school prior to that time.[26] Records prior to 1800 were not examined.

CUMBERLAND COUNTY

Cumberland County was one of the western counties during the eighteenth century, and consequently not settled until toward the close of the century, or during the latter third of the century. Inasmuch as it was settled by groups of people differing in language and in religious belief it was not a region in which the church school found whole hearted acceptance.

SHIPPENSBURG

Shippensburg Church, a union church at the time of organization, was founded sometime prior to 1777,

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21. Egle, History of Dauphin County, p. 330.
22. Hinke, Minutes of Coetus, p. 447.
23. Harbaugh, Fathers of the Reformed Church, II, p. 366.
24. Egle, Notes and Queries, Third Series, II, p. 301.

when the church first appears in the minutes of Coetus.[31] An agreement with the Lutherans in 1778 fails to mention the school.[32] In 1788 appears the "Actum Presbyterio" of the united congregations, providing that since many members of the two congregations did not contribute toward the work of the church nor to the support of the school, their ministers should be prevented from extending to the offending the blessings of either baptism or communion until such time as the offending members would be willing to share with their brethren in the support of church and of school. This provision for the support of church and school created such a furor that it was subsequently repealed.[33] In the report of the Lutheran Ministerium for the year 1796, Shippensburg is credited with one school.[34] In 1797 an entry appears in the Shippensburg records noting the payment of one-half of the house rent of the teacher, amounting to two pounds, seventeen shillings, six pence. During the same year entries appear for taxes and for the building of a chimney place for the schoolhouse.[35] The records of the congregation shed little light, other than the above, on the work of the congregational school.

FRIEDEN'S

Frieden's or Salem Church, Hampden township, north of Shirestown, was founded sometime prior to 1797 as a distinctly Reformed congregation.[36] The congregation intended to build a combined church and schoolhouse, but learning of a dwelling that was for sale a subscription list was circulated under date of

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25. Idem, History of Dauphin County, I, p. 407.
26. Ibid., January 24, 1791.
31. Hinke, Minutes of Coetus, p. 361.
32. Bausch, Translation of Baptismal Records, Shippensburg, September 9, 1778. 33. Ibid., January 28, 1788. 34. Spaeth, op. cit., p. 286.
35. Bausch, Translation of Baptismal Records, Shippensburg, April 24, 1797. Wing, History of Cumberland County, p. 50.
36. Sheely, History of Cumberland and Adams Counties, p. 216.

April 4, 1797. On May 26, 1797, the congregation obtained deeds for the land connected with the schoolhouse. This church subsequently became a union church in 1806, when a half interest in the church and schoolhouse was sold to the Lutherans. Among the schoolmasters was Peter Blaser, who had served the congregations at Oley and at Manheim in a similar capacity during the eighteenth century. Blaser served as schoolmaster at Friedens' from 1807 to 1809.[37] This church is now extinct.

FRANKLIN COUNTY

FALLING SPRING

Falling Spring, Zion's, Chambersburg, Guilford township, was founded about 1765, when the baptisms of the Reverend John Bucher begin. In 1768[38] the congregation first appears in the minutes of Coetus. The records were destroyed by the invading Confederate forces in 1864, hence it is impossible to trace the history of the church or school.[39] In 1789 the people of the Reformed faith are reported to have built a small schoolhouse on the rear of their lot. Following the separation of the Reformed from the Lutherans in 1808, this building also served as the church.[40] A school may well be assumed for this congregation, although no direct evidence exists to show that a school was conducted here.

GRINDSTONE HILL

Grindstone Hill Church, early known as Solomon's German Presbyterian Church, located in Guilford township, dates to 1766, when the first church was erected.[41] The Lutherans joined with the Reformed in the erection of this church. A deed for the land,

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37. Seidensticker, First Century of German Printing in America, p. 113.
38. Hinke, Minutes of Coetus, p. 278.
39. Foltz and Harbaugh, Historical Sketch of Zion Reformed Church, Chambersburg, p. 16. 40. Ibid., p. 12.

Bonnell, History of German Reformed Church, Chambersburg, p. 7.

dated 1772, was held for the congregations until 1798, when the land was turned over to the congregations.[42] A log schoolhouse stood on the tract of land opposite the church at an early date.[43] Due to the lack of evidence the exact date of the erection of the schoolhouse cannot be placed. Both congregations worshipped in the log church until 1833, when the "undivided half" of the property was sold to the Lutherans.[44] Records prior to 1800 are no longer in existence.

BESORE'S

Besore's Church, "Boshaar's," also known as Zion's, and now as Salem's, is located about three and one-half miles southeast of Waynesboro in Washington township. This church was founded prior to 1783. Two writers[45] place the founding of the church as early as 1773. In March, 1787, land was purchased and the building of a church begun. Prior to this time services were held in the schoolhouse located near the site of the present church.[46] In 1786 the Reverend Cyriacus Spangenberg began serving this congregation. Bates reports the first services of this congregation being held in the schoolhouse by the Reverend Weymer, placing a schoolhouse here at an early date.[47] Waynesboro Reformed Church, Franklin County, is a daughter church of Besore's.[48]

MONROE COUNTY

HAMILTON

Hamilton, Christ Church, located in Hamilton township, was founded about 1768, according to the old record book purchased "for the use of the Lutheran and Reformed congregations" that year.[57] In 1775

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41. Bates, History of Franklin County, p. 575.
42. Ibid.; Beaver, History of Grindstone Hill Reformed Church, p. 11.
43. Beaver, op. cit., p. 14. 44. Bates, op. cit., p. 575.
45. Nead, Waynesboro, Centennial History, p. 280.
Bates, op. cit., p. 590. 46. Nead, op. cit., p. 280.
47. Bates, op. cit., p. 590. 48. Nead, op. cit., p. 284.

three acres of land were purchased by trustees to build thereon a church, schoolhouse, and a graveyard, one acre of the land being donated by Philip Bossard, a member of the Reformed Church. A log church and a schoolhouse were erected the same year.[58] In 1776 the church first appears in the minutes of Coetus.[59] For the years 1776 and 1782,[60] Hamilton appears in a charge reporting schools. It is probable that Hamilton was supporting a school during these years, if not regularly.

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of a school by the following churches:

Lyken's Valley, David's Church, Upper Paxatang township, founded prior to 1774;

Hoffman's Church, Lykens township, founded prior to 1799, in Dauphin County.

Carlisle Reformed Church, founded about 1763, in Cumberland County.

Waynesboro Church, Waynesboro, Washington township, founded in 1786;

Greencastle Church, Greencastle, Antrim township, founded prior to 1798;

Mercersburg Church, Mercersburg, Peters township, founded prior to 1800;

Funkstown, Fisher's Church, Quincy township, founded prior to 1800, in Franklin County.

St. Matthew's Church, Kunkletown, Eldreed township, founded about 1799;

Zion's Church, Middle Smithfield township, founded about 1798, in Monroe County.

Bedford Church, Bedford, founded about 1769;

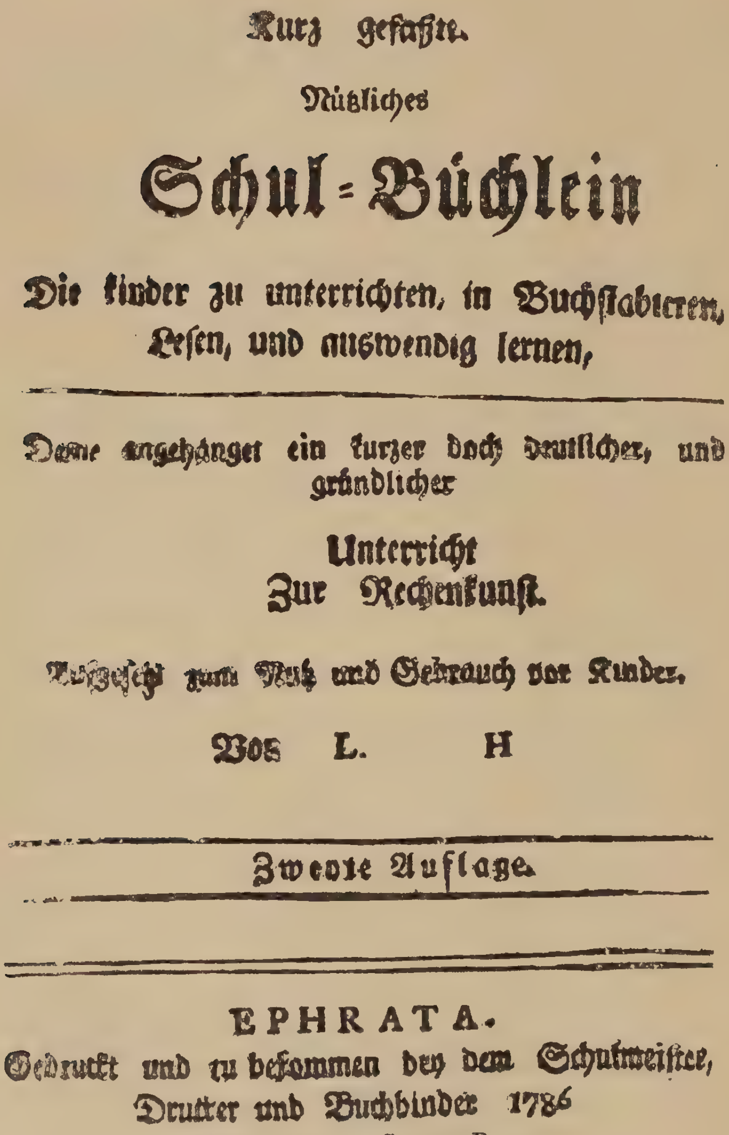
Friend's Cove Church, Colerain township, founded prior to 1798, in Bedford County.

[57] Mathews, History of Wayne, Pike and Monroe Counties, p. 1215.

[58] Ibid.

[59] Hinke, Minutes of Coetus, p. 356.

[60] Ibid., p. 380.



Kurz gefaßte.

Nützliches

Schul-Büchlein

Die kinder zu unterrichten, in Buchſtabieren,
Leſen, und auswendig lernen,

Deme angehänget ein kurzer doch deutlicher, und
gründlicher

Unterricht
Zur Rechenkunſt.

Aufgeſetzt zum Nutz und Gebrauch vor Kinder.

Von L. H

Zweyte Auflage.

EPHRATA.
Gedruckt und zu bekommen bey dem Schulmeiſter,
Drucker und Buchbinder 1786

Title Page of a School Book

CHAPTER XII

COUNTIES MAINTAINING FEW SCHOOLS

NORTHUMBERLAND COUNTY

HIMMEL'S Church, a union church, located in Washington township, dates prior to 1773, when the Lutherans and the Reformed entered into an agreement.[1] Sixty acres were purchased and here a schoolhouse was erected in 1774.[2] Charles Henry Kauffman is cited as serving as schoolmaster here in 1774.[3] The name of Kauffman also appears in the communion list of June 30, 1776.[4] On the 20th of September, 1781, a resolution was placed on record that gave to the Lutheran and Reformed congregations equal rights and privileges to the land, church and schoolhouse. Other information concerning the school is wanting.

ST. PETER'S

St. Peter's Church, Jackson township, dates prior to 1774. May 6, 1795, a tract of land was surveyed in trust for the Lutheran and Reformed schoolhouse by virtue of a warrant of April 4, 1774. The first building on this plot of ground was used for both school and church purposes. The earliest record extant is a baptismal record begun in 1788.[5]

SCHWABEN CREEK

Schwaben Creek Church, Upper Mahanoy township, was founded prior to 1776, the date on the title page of the union Protocol. A deed of 1773 does not mention the Reformed as owners, but specifies that they shall have equal rights. In 1774 a schoolhouse was built here, H. Kauffman serving as the schoolmaster. That a union school existed here in 1781 is confirmed by an agreement of September 22, 1781, wherein it is mentioned that the Lutherans and the Reformed shall have equal rights, participation in the land, church and schoolhouse, and that each congregation shall bear equal expenses in the support of the same. The records of the congregation consist for the most part of baptismal entries and communion lists.[6]

SOMERSET COUNTY

BERLIN

Berlin Union Church, located in Brothers township, was founded about 1777.[10] An agreement of 1777 provides for the building of a "decent schoolhouse" wherein the children of the congregation might be instructed in the word and grace of God, and where services might be held. The agreement also proposes that the schoolmaster shall conduct services in the absence of the minister. A sketch of the Reformed Church[11] states that the first building served the double purpose of church and school. Wickersham places a school at this church in 1780.[12] Baptismal records date to October 9, 1777.[13]

WESTMORELAND COUNTY

BRUSH CREEK

Brush Creek Church, located in Hempfield township, was founded about 1782.[36] Shortly after the

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[1] Bell, History of Northumberland County, p. 788.
[2] Ibid. [3] Bell, History of Northumberland County, p. 787.
[4] Ibid., p. 788. [5] Ibid., p. 745.
[6] Kline, Extracts from Schwaben Creek Protocol, Part VII.
[10] Lady, History of the Pittsburg Synod, p. 43.
[11] Old Home Week, Historical Sketch, 1908.
[12] Wickersham, op. cit., p. 139.
[13] Mower, History of Bedford, Somerset and Fulton Counties, p. 477.

founding of the church one hundred eighty-two acres of land were taken out by Dr. David Marchand in trust for the Reformed Church for church and school purposes, a patent being issued November 14, 1792. The congregation received a deed for this land in 1797.[37] The first building erected was a log schoolhouse that served for both church and school.[38] This building was burned during a period of Indian hostilities. The records are limited and do not shed any further light on the history of the school.

HARROLD'S

Harrold's or St. John's Church, Hempfield township, was founded about 1782. People holding to the Reformed faith are reported to have been in this locality as early as 1760.[40] A record of baptisms, beginning August 2, 1772, was kept by Schoolmaster Balthaser Myer. The record of baptisms testifies to the existence of a school before the church period. It is probable that the schoolmaster also performed ministerial offices in the absence of a minister. Baptisms entered by Myer extend to 1782.[41] In the year 1785 a warrant was taken out for one hundred fifty-eight acres of land for church and school purposes, the warrant being recorded in 1789 and the patent issued. In 1793 one hundred eight acres were sold and the proceeds placed in the joint coffers of the congregations. The remaining fifty-eight acres, together with church and schoolhouse, according to the agreement of September 24, 1791, were "to be used for church and school purposes to the end of the world."[42] In 1794 the buildings housing church and school were badly in need of repair.[43] Later teachers includes the names of

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[37] Albert, History of County of Westmoreland, p. 530.

[38] Russel, History of the Reformed Church Within the Bounds of Westmoreland Classis, p. 40. 36. Lady, op. cit., p. 342.

[40] Lady, op. cit., p. 314. 41. Russell, op. cit., p. 40.

[42] Albert, op. cit., p. 529. 43. Lady, op. cit., p. 317.

Michael Zunsel, George Bushjager, and Carl Scheibler.[44] The exact date when these men taught at Harrold's is not known.

KINDIG'S

Kindig's or St. John's Church, Mount Pleasant township, was founded about 1782.[45] The first church, a small building built of logs, served for both church and school purposes.[46] No records exist prior to 1821.

CENTER COUNTY

REBERSBURG

Rebersburg, St. Peter's Union Church, Brush Valley, Miles township, was founded about 1790.[55] The first step to provide for a place of worship was taken May 20, 1796, when a plot of ground was deeded in trust for the united Lutheran and Reformed congregations of Brush Valley for the purpose of a site for "school or schools, church or churches."[56] The first church, prior to 1800, was built of logs. About the same time a schoolhouse was erected, the building serving as a school and as a dwelling for the teacher.[57] A baptismal register was opened July 9, 1792. This book has been lost.[58]

Among the early schoolmasters at this church school was Henry Rassman, later a minister in the Reformed Church.[59] Whether a school was maintained here during the eighteenth century is uncertain. Linn does not place a schoolhouse here until 1806.[60]

NON-SCHOOL CHURCHES

Evidence is wanting concerning the maintenance of a school by the following churches:

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[44] Russell, op. cit., p. 40. [45] Lady, op. cit., p. 357.

[46] Ibid.; Russell, op. cit., p. 94.

[55] Maynard, op. cit., p. 329; Linn, op. cit., p. 157.

[56] Maynard, op. cit., p. 198; Linn, op. cit., p. 358.

[57] Maynard, op. cit., p. 198. [58] Linn, op. cit., p. 360.

[59] Harbaugh, Fathers of the German Reformed Church, III, p. 220.

[60] Linn, op. cit., p. 158.

Sunbury Church, Sunbury, Upper Augusta township, founded about 1784;

Stone Valley Church, Upper Mahanoy township, founded prior to 1796;

St. Peter's Church, Ralpho township, founded prior to 1799, in Northumberland County.

Sanner's, St. Paul's Church, Milford township, founded about 1783;

Wellersburg Church, Southampton township, founded about 1789;

Salisbury Church, Elk Lick township, founded prior to 1794;

St. John's Church, Milford township, founded about 1796;

Samuel's Church, New Salem, Somerset township, founded prior to 1800;

Stoystown Church, Quemahoning township, founded prior to 1800;

Somerset, St. Paul's Church, Somerset, Somerset township, founded prior to 1800, in Somerset County.

Selinsgrove Church, Selinsgrove, Penn township, founded about 1780;

Christ's Church, Franklin township, founded about 1785;

St. John's Church, West Beaver township, founded about 1790;

Grubb's, Bauerman's, "Kruppe Kirche," Chapman township, founded about 1796;

Rowe's Church, Salem, Penn township, founded prior to 1800, in Snyder County.

St. Peter's Church, Pinegrove, Pinegrove township, founded about 1782;

Zion's, Christ Church, West Brunswick township, founded about 1790;

Zion's, West Penn township, founded about 1790;

St. John's, Wayne township, founded about 1796, in Schuylkill County.

Fort Pitt, Pittsburgh Church, Pittsburgh, founded about 1782, in Allegheny County.

Dreisbach Church, Buffalo township, founded about 1788, in Union County.

Frey's Ridge, St. Paul's Church, Mount Pleasant township, founded prior to 1782;

Greensburg Church, Greensburg, founded in 1796, in Westmoreland County.

Aaronsburg Church, Haines township, founded about 1790, in Center County.

Schwab's, Swope's or Zion Church, Bullskin township, founded prior to 1792, in Fayette County.

Lebanon Church, Loysville, Tyrone township, founded about 1794;

Trinity Church, New Bloomfield, founded about 1798;

Zion's Church, Blain, Jackson township, founded about 1799, in Perry County.

Bensalem Church, East Penn township, founded about 1797;

St. John's, Lower Towamensing township, founded about 1798, in Carbon County.

St. John's Church, Hughesville, Butler township, founded about 1799, in Luzere County.

SEAL OF THE PENNSYLVANIA GERMAN

CHAPTER XIII

GERMAN REFORMED CHURCH EDUCATION IN PENNSYLVANIA BY PERIODS

THE development of the schools of the German Reformed Church in Pennsylvania during the eighteenth century falls into three periods. The first period includes the time prior to the year of 1745. Up to this time there was comparative darkness among the German Reformed Church of Pennsylvania in matters affeffcting education. The second period, extending from 1745 to 1775, marks the time within which the parochial schools of the German Reformed Church increased most in influence and in numbers. Following the latter date, people were more interested in a common cause, an interest which tended to unite them and which stimulated them in the erection of neighborhood schools, particularly in the newly settled sections of Pennsylvania. During the period of 1745 to 1775, German Reformed Church population was proportionately greater in Pennsylvania than at any other period. These two periods, 1720 to 1745, and 1745 to 1775, may be taken together as constituting the colonial period. The third and last period, from 1775 to the end of the century, marks the continued brief rise of the German Reformed Church schools in numbers, but not in influence, followed by a period of decline that was to continue through the nineteenth century, until the parochial schools of the German Reformed Church disappeared in the latter part of the nineteenth century. The passage of the free school law of 1834 sounded the death knell of the German Reformed Church schools. Though some schools endeavored to maintain a separate existence, one by one they merged with the public schools or were discontinued by the churches.

During the period preceding 1720 there were no schools among the German Reformed Churches, and no evidence has been found to show that such schools existed prior to 1730. The failure to provide for schools up to this time was due to the limited number of German Reformed Church people in Pennsylvania, the poverty of the people, and the wide spread distribution of the German Reformed settlers. While there was comparatively little illiteracy among the early German settlers,[1] soon after their arrival they became absorbed in the cultivation of the soil and provision for the necessities of life, with the result that the following generation received but scant attention in matters affecting education.[2]

Although this study records no schools prior to 1730, schools may have been established, only surviving records do not record the existence of such schools. In the constitution proposed by the Reverend Dr. John Wilhelmius of Rotterdam in a letter to the Reformed brethren in Pennsylvania, under date of December 31, 1730, it is suggested that,

> "Each church must have a pastor and a schoolmaster, who shall also be the precenter, so that five church, five pastors and schoolmasters must be provided."[3]

This suggestion was no doubt based on information which the Reverend Weiss had given when he was in

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1. Weber, Charity School Movement, p. 14.
2. Schmauk, "Accounts of the Life and Manners of the German Inhabitants of Pennsylvania," Pennsylvania German Society, XIX, p. 78.

Holland in 1730. Deputy Ostade was ordered to write to Pennsylvania for more information.[4] In answer to this letter, the Reverend Rieger wrote on March 4, 1733,—

> "Schoolmasters are very few in this land, because people dwell far apart and children cannot be gathered easily at one place. Hence the schoolmasters live with the farmers, to make their living, and the children are left to grow up in ignorance."

In a later section of the letter occurs the statement,—

> "Of ministers and schoolmasters there ought to be more. At least four ministers would find enough to do. And, because the instruction of the children is so important, at least ten schoolmasters would be necessary, to whom a fixed salary ought to be given, in order that they might undertake the instruction of the youth in a proper manner."

This shows that the suggestion of schoolmasters for Pennsylvania is first noted in the correspondence between the Holland Church and the German Reformed group in Pennsylvania. A number of letters were interchanged which tend to show that the Holland group were misinformed concerning the needs and resources of the Pennsylvania churches. A letter from Boehm, dated October 28, 1734, signed by Boehm and the elders of the Reformed Church in Philadelphia, gives an answer to the proposal made in the letter of Wilhelmius, under date of June 20, 1734, to send twelve schoolmasters. This letter also gives us a picture of the status of education at this time. In commenting on the proposals, the letter states in part,—

> "As regards the request for 12 schoolmasters, we know not what to do with it. It is indeed true that it is very useful to have at every separate (preaching) place a man who can serve the people on the Lord's Day, whenever the minister is absent. But we are of the opinion that there is no place, but the good Lord has there such a man who is capable of doing that, and who does not have to make a living by that alone, but is willing to

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[3] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 306.

[4] Idem, Transcripts.

take up the work for a voluntary gift, and if there is a school to be carried on, he can take from each who sends his children to him a proper fee. As to the appointment of general schoolmasters in this widely extended country, (we wish to say that) we do not know of a single locality where within a radius of 3 English miles 20 children of our faith could be gathered together, excepting at Philadelphia and Germantown, where there is a great need, as there the people live close together; as for the rest (of the country) no other measure can be thought of than that here and there the nearest neighbors together engage and pay a man, as many are already doing, in order to have their children instructed."[5]

Eight churches had been founded prior to 1730, but as yet no known schools had been founded. That schools were in existence is implied, however, in the correspondence between the Holland Church and the Pennsylvania Church. Within the period 1730 to 1735, one school appears, Old Goshenhoppen, Montgomery County. Within the next five year period four more schools appear, Great Swamp, Lehigh County; Falkner Swamp, Montgomery County; Tulpehocken (Host), Berks County, and Philadelphia, making a total of five known schools prior to 1741.

In a report to the Classes and Synods, January 14, 1739, Boehm responded to the request for information as to how the congregations, among other items, were supplied with schoolmasters.

"Now concerning the last point, how the congregations are supplied with schoolmasters and precenters, there is, as far as I know, nobody with a fixed position. My congregation at Falckner Schwam is well supplied. The name of the schoolmaster is John Reiffschneider. There is also a schoolmaster at Philadelphia, his name is John Berger, who is known to Dr. Dorsius. But no one can make a living by it. The reason is that no school in the country can bring enough children together for one to make a living by it (except at Philadelphia and Germandon, where the people live close together). Moreover the congregations have not the means and are not able at the time being to raise money enough to support anybody. There is as yet in the whole country no dwelling either for minister or schoolmaster. Singing up to this time had to be conducted as best we could."[6]

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[5] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 240.

A compilation of churches established prior to 1740 shows that there were twenty-six churches established, while up to this time but five known schools were conducted in connection with Reformed Churches. During the next five year period, twelve additional churches were established, making a total of thirty-eight churches. Within this same period four additional schools were conducted, making a total of nine schools. The churches of the period were distributed over the area which later included practically all of the German Reformed Churches of the eighteenth century. Berks, Montgomery and Lancaster Counties contained the largest number of churches while the schools of the church were distributed as follow,—Montgomery County, three; Lancaster County, two, and one school in each of the counties of Philadelphia, Berks, Lebanon and Lehigh. At the close of the first period, 1720 to 1745, but twenty-three per cent. of the churches conducted schools, according to the results of this study.

In 1746 the Reverend Michael Schlatter was sent to Pennsylvania by the Holland Fathers. With the coming of Schlatter came an awakening in the affairs of church and of school. While Schlatter's chief claim to fame in the educational history of Pennsylvania is the organization of the Charity School Movement, this work must be regarded as secondary to his real work in organizing the German Reformed Churches and stimulating the educational work of the churches. Schlatter found a great destitution among the churches, but he found an even greater want with respect to the educational needs. In many of the feeble churches there were no provisions made and no resources avail-

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6. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 282.

able for the education of the youth of the church. The few schoolmasters who were to be found had great difficulty in supporting themselves, with the result that in many cases schoolmasters were compelled to abandon school teaching and were compelled to earn their living in other ways. Schlatter wrote in his diary in 1746 concerning the schoolmasters,

> "With regard to the schoolmasters there is no great want of them, but most of them are not of much account. Some, however, are too poor to attend to their work properly and as they can hardly make a living they also hope patiently for a little support from Holland, especially the one in Philadelphia."
>
> "Nothing would advance the planting of the church of God in this country more successfully than to incur the necessary expense of sending ten schoolmasters to this country from the Palatinate (where according to the statement of the consistorial counsellor, Reverend Mr. Cruciger, made to myself, one hundred men are studying expressly to be teachers)."[7]

Again the factors of distance of the churches and schools from the outlying districts, and the economic factor. militated against the schools. Many of the early settlers were unable to assist the schools because of circumstances, while others because of "undue devotion to temporal interests" had little desire to encourage education.[8]

About 1750 the Swedish Lutheran minister, Acrelius, in commenting on the churches in general around Philadelphia, wrote that the churches suffered for the want of a proper system of school keeping. The following is no doubt an exaggeration affecting the number of schools, but is true concerning the curriculum of schools in general:

> "In almost every ridge of woods there is a school house, but the children never come longer than to learn to read plainly in the book, and to write, and to cipher."[9]

[7] Hinke, "Diary of the Reverend Michael Schlatter," Journal of Presbyterian Historical Society, III, p. 168-169.

[8] Wickersham, op. cit., p. 133.

[9] Acrelius, History of New Sweden, p. 351.

He adds that Pennsylvania is known all over the world for its lamentable destitution and deficiency in instructing its children in the knowledge of Christianity. Inasmuch as comparatively few Reformed were settled around Philadelphia this cannot be regarded as an indictment of the Reformed schools, but it does give us a fair picture of the type and extent of education, and in a measure describes all schools.

In Saur's Germantown paper, under date of August 16, 1747, attention is called to the fact that little is to be found in the legislation with regard to education, due in part to the fact that William Penn, being a Quaker, desired to allow each religious group utmost freedom in the organization and conduct of schools, hence each body of people was permitted to educate its youth as it wished, or as it was able.[10]

By the close of the first half of the century the Germans had passed through the early vicissitudes of a pioneer life and were beginning to turn their attention toward the education of their children.[11] Twenty new churches appear during the five year period from 1745 to 1750, making a total of fifty-eight churches. Within the same period nine new schools appear, making a total of eighteen schools.

Following Schlatter's first journey to Holland in 1751, he returned with six ministers and the knowledge that financial aid might be expected. This aid was subsequently received from the grants of the States of Holland and West Friesland, and from the fund of the deputies. Scattered throughout the minutes of Coetus will be found record of donations from this fund to the ministers and the schoolmasters. Examination of the lists will show that the schoolmasters received approximately one-tenth or slightly less of the total amounts.

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[10] Saur, Pennsylvania Bericht, August 16, 1747.

[11] Knauss, op. cit., p. 74.

In the Coetal letter of December 17, 1754,[12] written by Schlatter, a better day was forecast for both churches and schools. In the letter of June, 1755, Schlatter hoped that in the next letter he would be able to report definitely on the exact number of established schools and where schools were needed.[13] While the congregations had increased in numbers, for the most part they remained very poor.[14]

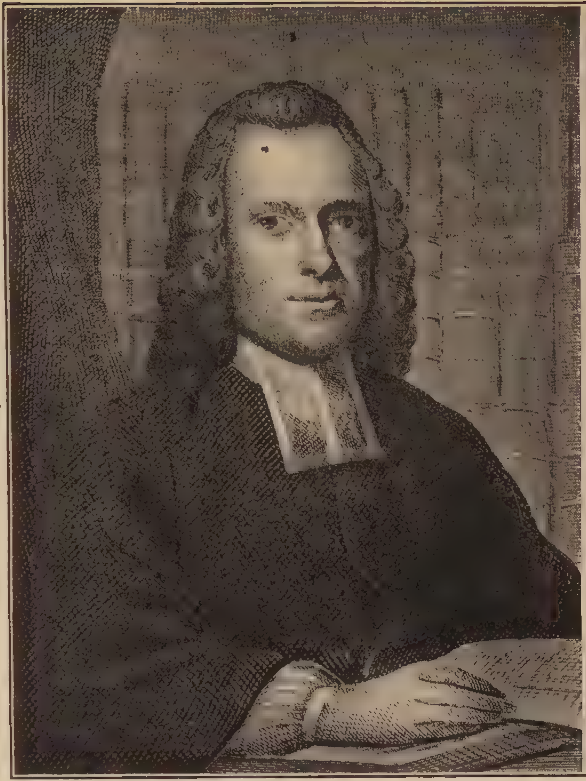
Citation from a Lutheran account shows that the Lutherans experienced the same difficulties as the Reformed. In a letter of 1753 the Reverend Muhlenberg wrote that the schools were in a very poor condition since worthy schoolmasters were rare, the salaries were small, the congregations were widely scattered, and the people were too poor. In winter the roads were too rough and in summer the children were needed at home to help with the work.[15] The Indian invasions likewise hampered the work of the schools.[16]

A dialogue in Saur's almanac for 1752 reports that the schools were too few, and due to distance and to poor teachers, it was almost impossible to maintain satisfactory schools.[17] In 1754 Saur reports the publishing of an article in London in which the writer asserts that one-half of the Germans were uneducated, a statement which Saur denied. The authorship of this article is in doubt. Saur assumed Schlatter to have been the author, while Dr. J. O. Knauss thinks that possibly the Reverend William Smith may have been the writer. At this time the percentage of illiteracy was probably at the highest point during the century, due in no small part to the restrictions of pioneer life.[18]

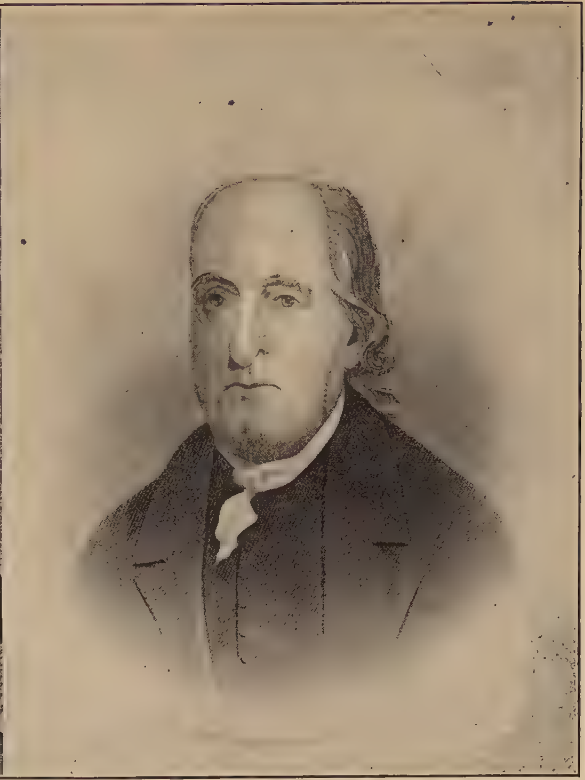
[12] Hinke, Minutes of Coetus, p. 121.

[13] Ibid., p. 121. [14] Ibid., p. 134.

[15] Schulz, op. cit., p. 696. [16] Hinke, Minutes of Coetus, p. 133.



Rev. Michael Schlatter



Rev. William Otterbein

Available figures show that eighteen Reformed Churches were established during the period of 1750 to 1755, making a total of seventy-six German Reformed Churches, while during the same period seventeen new schools are noted, making a total of twenty-nine churches conducting schools. In the following five-year period of 1755 to 1760 eight additional churches were established and six additional churches conducted schools, making a total of eighty-four churches established, of which thirty-five are definitely known to have conducted schools prior to 1760.

During the decade of 1755 to 1765, the Charity School Movement was also in operation. Reports show that during this period the German Reformed Churches did not lessen their efforts in behalf of existing schools, yet lending their support to the Charity School Movement. The effect of this movement on the establishing of new schools is noted in the fact that within the decade of 1755 to 1765 the German Reformed Churches established only twelve new schools, as contrasted with twenty and twenty-one in the preceding and following ten-year periods. It must be kept in mind also that Indian troubles in connection with the French and Indian War helped to hinder the spread of church schools.

Beginning in the minutes of Coetus for the year 1760 it is possible to get some idea of the status of the schools of the German Reformed Church from the reports on churches and schools that were submitted from time to time. As heretofore stated, these minutes are incomplete and do not tell the entire story of the German Reformed Church schools. In addition to giving us a picture of the schools of the church the reports also reflect the fatherly solicitation of the

17. Saur, Hoch Deutsch Americanische Calender, 1752.
18. Knauss, op. cit., p. 73.

Holland Church that the education of youth in the faith of the Fathers be not neglected.[19]

The period beginning about 1760 was one of building of churches and schools. The minutes of Coetus for 1760 state that the congregations were having difficulty in meeting their expenses due to the building of churches and schoolhouses.[20] In 1761[21] the Reverend Alsentz wrote in the Coetal letter that many schoolhouses were being erected, thus taking much from the contributions. That there were numerous schools in and about the city of Reading in 1763 has already been mentioned.[22] In 1764 the lack of ministers caused the Pennsylvania brethren to make an appeal to the Holland Fathers, lest the youth grow up in a corrupt church.[23] Lack of funds again proved to be the stumbling block.

The fact that the congregations for the most part were widely scattered appears in the report of 1766,[24] when the following brief comment on the status of schools was made:

> "We add the remark that in the country the schools begin with the winter and stop with the summer, and therefore no certain account can be given of them. The minister cannot do all that he wishes in this respect, because the people are too much scattered."[25]

A report of 1767[26] laments the lack of finances and calls attention to the heavy expenses involved in the building of churches and schools, adding the statement:

> "As regards the general condition of the schools, there are in the cities alone, and in few places in the country, such schools as are kept all the year around; in most places there are only winter schools, and in many places none at all."[27]

The Coetal letter of 1768[28] reports the following:

> "Our congregations are poor, some more, some less so; the

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[19] Hinke, Minutes of Coetus.

[20] Hinke, Minutes of Coetus, p. 194. [21] Ibid., p. 203.

[22] Montgomery, History of Berks County, p. 374.

[23] Hinke, Minutes of Coetus, p. 224. [24] Ibid., p. 250.

churches and school buildings are dependent on the congregations. Ministers and school teachers must live on voluntary contributions."

In the Coetal letter of June 6, 1774, a promise is made that in the next report Coetus will furnish the Holland Fathers with a full account concerning the status of schools. In commenting on the schools this letter says in part:

> "Respecting the schools, there is still great imperfection here. There is a lack of competent German teachers; therefore many schools must be provided with English schoolmasters, most of whom are imported Irishmen. If there was here or there a German who knew something he immediately took it into his head to become a preacher."[29]

The last fifteen years of the second period of German Reformed Church schools in Pennsylvania, extending from 1760 to 1775, saw the churches grow from eighty-four at the beginning of the year 1760 to one hundred twenty-six at the opening of the year 1775, while the schools within the same period grew from thirty-five to sixty-three.

During the period of 1745 to 1775 the schools and churches were scattered over the same area as the churches and schools of the earlier period, as well as invading the bordering counties to the north, east, and west. Schools of the Reformed Church appear for the first time in Northampton, Bucks, York, Chester, Adams, Northampton, and Westmoreland counties. During this period the churches increased from thirty-eight in 1745 to one hundred twenty-six in 1775, while the schools grew from nine to sixty-three. While the churches had more than tripled in numbers the schools had increased almost seven fold. Even at the end of the second period, however, only about fifty per cent. of the churches maintained schools. Schools were more

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[25] Ibid., p. 250. [26] Ibid., p. 258.
[27] Hinke, Minutes of Coetus, p. 258.[28] Ibid., p. 273. [29] Ibid., p. 347.

numerous in the counties of Berks, Montgomery, Lehigh, Lebanon and Lancaster in the order named. Some few schools appeared in the outlying counties noted above.

From the time of the coming of Schlatter to the Revolutionary War, the German population had increased with great rapidity, spreading out into all of what now constitute the Pennsylvania German counties. The older congregations grew stronger and new congregations were formed. Both churches and schools were erected in considerable numbers. Although the Charity Schools were conducted within the period, they did not seriously detract from the work of the German Reformed schools. When the Charity Schools came to an end, about 1765, the parochial schools were well able to bear the additional burden. This period is characterized by a growth of churches in power and responsibility, and in the ability to maintain and support schools.

The year 1775 marks the beginning of the third period of German Reformed Church education during the eighteenth century; a short period of growth in numbers, but a decline in popularity and influence. There is a rise noted in the number of different schools which have left traces of their existence during this period, greater than for any of the preceding periods.

The legislation of the last quarter of the century did little or nothing to affect education. The constitutions of 1776[30] and 1790[31] merely mention provisions for education without providing for the execution of these provisions. The address of Governor Thomas in 1794 shows that the provisions affecting education, as mentioned in the constitution of 1790, were not in effect at this time,[32] hence until the close of the century the responsibility for education continued to rest upon the different denominations and upon community initiative.

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[30] Pennsylvania Archives, Fourth Series, III, p. 645.

[31] Ibid., Fourth Series, IV, p. 127.

[32] Ibid., Fourth Series, IV, p. 127.

In 1789 Dr. Benjamin Rush, in commenting on the status of education, wrote that there was scarcely an instance of a German of either sex in Pennsylvania who could not read, although many daughters and wives of the Germans were not able to write.[33] In the "Philadelphische Correspondenz," during the year 1790, there appears an article which states that there were less than four natives in most townships of Pennsylvania who could not read or write.[34]

With the year 1792 the reports from the minutes of Coetus end, withdrawing one of the most fruitful sources of history of the German Reformed Church schools. While these reports were often incomplete and indefinite, they give us the best picture of the status of church and school, as well as leaving the only trace of schools conducted by churches whose records have disappeared or have been destroyed.

An article in the "Neue Unpartheyische Readinger Zeitung" during the year 1800 calls attention to the fact that there were schools at every church, in addition to other schools which were probably neighborhood schools.[35] Despite the efforts to improve educational facilities, the article points out that education in the country districts was far from satisfactory.

The gradual rise of the neighborhood schools tended to keep the influence of the parochial schools within the counties to the south of the mountains. The neighborhood schools, which were community organized and community supported, possessed the attribute of being located at convenient centers. To these schools many of the people sent their children, the cost of the instruction being borne by the parents. In the newly and sparsely settled regions the neighborhood school was largely the product of a diversity of language and religions among the settlers. In proportion to the population, the neighborhood schools were fewest in the oldest settled sections of the state, while the parochial schools were proportionately more numerous.[36] With the passing of the Revolutionary War, serving as it did to unite people and to stimulate common enterprises and intellectual activity, there was an increase in the number of schools which the people established for themselves. The migration of people westward into the Cumberland, Susquehanna, and Juniata valleys and over the Allegheny Mountains, brought about an intermingling of peoples differing in national origins and differing in religions; hence, it is easy to understand why the parochial schools were less commonly found in the newly settled regions, while also explaining why the neighborhood school found fruitful territory in the newly settled regions.

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[33] Schmauk, "Account of the Manners of German Inhabitants of Pennsylvania," Pennsylvania German Society, XIX, p. 105.

[34] Knauss, op. cit., p. 80.

[35] Neue Unpartheyische Readinger Zeitung, June 18, 1800.

[36] Wickersham, op. cit., p. 179.

The last quarter of the eighteenth century, the third period of this study, saw the number of German Reformed Churches increase from one hundred twenty-six to one hundred eight-eight, while in the same period the number of schools grew from sixty-three to one hundred twenty-three. Six of these schools were not directly connected with Reformed Churches but were markedly under German Reformed Church influence. In the number of schools established, as shown by the data of this study, the highest six counties rank as follow,—Berks, Lehigh, Lancaster, York, Lebanon and Montgomery. It is believed to be reasonable to assume that more than half of the churches reported in this study as not maintaining schools probably did maintain schools, but due to the absence of satisfactory data this can only remain a conjecture.

TABLE

Showing the Relation of German Reformed Churches Founded and School Conducted

Period	New Churches Founded	Total Churches Founded	Schools Under Reformed Influence	New Schools Conducted	Total Schools Conducted
1720-1724					
1725-1729	8	8		1	1
1730-1734	12	20		1	1
1735-1739	6	26		4	5
1740-1744	12	38		4	9
1745-1749	20	58		9	18
1750-1754	18	76		11	29
1755-1759	8	84		6	35
1760-1764	11	95		6	41
1765-1769	17	112		13	54
1770-1774	14	126		9	63
1775-1779	6	132	3	12	78
1780-1784	12	144	2	7	87
1785-1789	8	152	1	9	97
1790-1794	13	165		7	104
1795-1799	23	188		20	124

CHAPTER XIV

THE GERMAN REFORMED CHURCH IN THE CHARITY SCHOOL MOVEMENT

THE Charity School Movement is a phase of colonial education in Pennsylvania in which the German Reformed Church played a prominent part. Writers[1] on this subject fail to give due credit to the German Reformed leaders. While the movement was essentially independent of the church, it was begun by a German Reformed Church clergyman, the Reverend Michael Schlatter, and had a full measure of German Reformed Church support as long as Schlatter continued to head the movement. Once German Reformed support was withdrawn this educational movement declined and faded into oblivion. The final decline of the movement was, however, largely due to the lack of funds. It is deemed fitting that a part of this study should endeavor to present the relation of the German Reformed Church to the Charity School Movement.

The purpose of the Charity School Movement is well summed up in Section II of Dr. William Smith's brief treatise on the "Brief History of the Rise and Progress of the Charitable Scheme."[2] In brief the scheme aimed to establish charitable schools for the "pious education" of the German youth of all denominations, as well as for the English youth residing among them. This

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plan was published in pamphlet form, as well as in the newspapers during the year 1755. Several writers quoted the plan in full.[3] The scheme may be summarized as follows,—

1. Schools to be open to all denominations.
2. Schools to be provided for girls.
3. Instruction to be given in the catechism.
4. Books, including the catechism of the respective denominations, to be printed and distributed.
5. Inspection, (immediate), to be conducted by the local trustees.
6. Mr. Schlatter, as superintendent of the schools, to meet with the trustees in quarterly meetings to assist in making regulations. Scholars were to be rewarded at the time of the visitation of the trustees.
7. The number of schools to be opened to depend upon the needs and the encouragement of the people.

The fact that the German Reformed were largely influential in instigating the movement is to be found in one of the early paragraphs discussing the scheme, pointing out the great need for schools and referring to the petition of the Pennsylvania German Reformed to the Holland Fathers for aid.

"For several years past, the small number of Reformed Protestant ministers settled among the German immigrants in Pennsylvania, and finding the harvest great, but the laborers few, have been deeply affected with a true Christian concern for the welfare of their distressed countrymen and the salvation of their precious souls. In consequence of this, they have from time to time, in the most solemn and moving manner, entreated the churches of Holland to commiserate their unhappy fellow Christians who mourn under the deepest affliction, being settled in a remote corner of the world, where the light of the Gospel has but lately reached and where they are very destitute of the means of knowledge and salvation."[4]

The leader of the German Reformed in matters of both religion and education, during the early years, was

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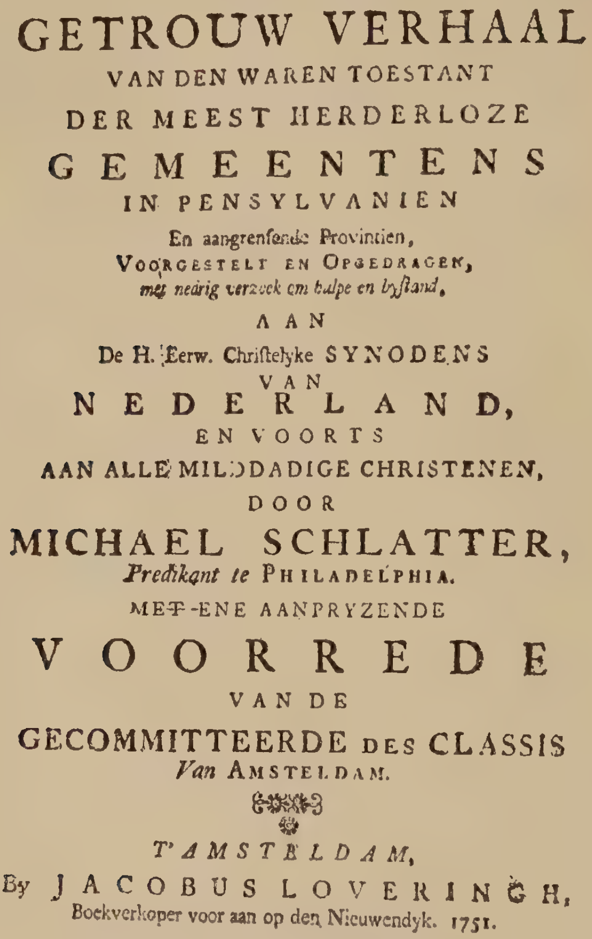
1. Weber, Charity School Movement in Colonial Pennsylvania.
2. Pennsylvania Gazette, February 25, 1755.
3. Harbaugh, Life of the Reverend Michael Schlatter, p. 265.
Rupp, History of Lebanon and Berks Counties.

the Reverend Michael Schlatter. Through Schlatter's representation of the state of religion and education



GETROUW VERHAAL
VAN DEN WAREN TOESTANT
DER MEEST HERDERLOZE
GEMEENTENS
IN PENSYLVANIEN
En aangrenſende Provintien,
VOORGESTELT EN OPGEDRAGEN,
met nedrig verzoek om hulpe en byſtand,
AAN
De H. Eerw. Chriſtelyke SYNODENS
VAN
NEDERLAND,
EN VOORTS
AAN ALLE MILDDADIGE CHRISTENEN,
DOOR
MICHAEL SCHLATTER,
Predikant te PHILADELPHIA.
MET-ENE AANPRYZENDE
VOORREDE
VAN DE
GECOMMITTEERDE DES CLASSIS
Van AMSTELDAM.

T'AMSTELDAM,
By JACOBUS LOVERINGH,
Boekverkoper voor aan op den Nieuwendyk. 1751.

Title Page of Schatter's "Appeal,"
Printed in Amsterdam

among the German Reformed in Pennsylvania to the Holland Fathers, the condition of the Germans in Pennsylvania awakened much interest both among the pious Netherlanders and the people of Europe. In his appeal, Schlatter stressed the fact that he particularly pleaded for those of the Reformed faith, stressing the lack of schoolmasters and the poverty of the people, and pointing out that if the people allowed the children to grow up as "wild shoots" dire consequences would follow.[5]

The effect of Schlatter's plea was not only to secure money for the support of the Reformed Church in Pennsylvania but was instrumental in beginning the Charity School Movement. The appeal aroused the interest of David Thomson, the pastor of the English Reformed Church in Amsterdam, who took it upon himself to attempt to aid the Germans in Pennsylvania. The Reverend Thomson is regarded by Dr. Weber as the founder of the Charity School Movement. With the purpose of aiding the Germans, the Reverend Thomson visited England and Scotland in 1752, presenting the cause of the Germans in Pennsylvania.

At this time there existed in England a "Society for the Propagation of the Gospel in Foreign Parts." Moved by the reports of Thomson and the reports of the Reverend William Smith, the "Society for the Propagation of Christian Knowledge Among the Germans in America" was organized in London in 1754.[6] The The members of the society consisted for the most part of the nobles and gentry, a majority of the members being connected with the Church of England. Samuel Chandler, an English dissenter, was made secretary of the society. Whatever the sum collected totalled, poor business policy was exercised in the expending of both principal and interest in the conduct of the work of the society.[7]

[4] Harbaugh, Life of the Reverend Michael Schlatter, p. 266.

[5] Ibid., p. 205.

[6] Feree, Pennsylvania, A Primer, p. 229.

Among the first acts of the English Society was the appointment of the following men in Pennsylvania to act as trustees: James Hamilton, Lieutenant Governor; William Allen, Chief Justice; Richard Peters, Secretary of the Province; Benjamin Franklin, Postmaster General; Conrad Weiser, Indian Interpreter, and the Reverend William Smith, Provost of the University of Pennsylvania. Weiser was the only German member of the board of trustees. Letters from Chandler and Hamilton to the appointed trustees asked them to accept the responsibility and to "assist with their encouragement and counsel" the Reverend Michael Schlatter, whom the Society had designated to be the supervisor and the visitor of the schools.[8]

In 1754 Schlatter made a second visit to Holland to answer charges preferred against him regarding his life before coming to America, as well as to present more vigorously the need of the schools. In the schools Schlatter saw a vital asset of the church, as well as a new field of labor for himself.[9] Having failed to clear his name of the charges, Schlatter was dismissed by the Holland Fathers. He now turned his attention entirely to the Charity School Movement.[10] Schlatter's scholarly attainments kept him in the good graces of the Pennsylvania Coetus a slightly longer time, as we find that he was authorized to prepare the minutes of 1755, translating them into Dutch. The Coetal letter stated that by reason of the vistation of the schools committed to him he also hoped to visit the churches.[11] The Pennsylvania Coetus had received Schlatter contrary to the wishes of the Holland Fathers

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7. Weber, Charity School Movement, p. 30.
8. Smith, Life and Correspondence of the Reverend William Smith, I, p. 41. 9. Hinke, Michael Schlatter, Pennsylvania German, I, p. 16.
10. Notz, "Lutheran Church and Education in the United States." Monroe Encyclopedia of Education, IV, p. 96. Faust, op. cit., I, p. 215.
11. Hinke, Minutes of Coetus, p. 32.

following Schlatter's dismissal in Holland, but the Holland Fathers insisted that Schlatter be no longer considered a member of the Pennsylvania Coetus, hence the Pennsylvania body finally had to submit to the wishes of the Holland group. The Coetus of 1755 was the last attended by the Reverend Schlatter.

In his relation to the Charity Movement, Schlatter was the superintendent of instruction.[12] The title of "Supervisor" is noted in the records of the Philadelphia congregation. On September 21, 1755, a son of Schlatter was baptized. After the name of Schlatter appears the title of "Preacher and Supervisor of Schools in Pennsylvania."[13]

Unfortunately in the interest of collecting funds for the Charity Schools, the Germans in Pennsylvania were grossly misrepresented. Little or no notice was was taken of the fact that the German religious bodies had already established some schools and that the Germans led the province in the number of printing houses. Schlatter was not entirely innocent of this misrepresentation in his great interest to secure aid. In a postscript of a letter to William Penn under date of June 12, 1751, before the Charity School Movement was launched, Schlatter wrote,—

> "I must assure you Honorable Sir that the Large body of Germans that inhabit your territorie are in danger of growing Savage; if there are not some wise methods taken to reclaim them: the want of a regular ministry, and of the instructions that are administered thereby, has such a desperate influence upon their morals that they must in such a situation, by becom-

[10]Note: Notz and Faust attribute Schlatter's interest in education in part to the fact that he, along with Muhlenberg, had been a student with Francke at Halle. No evidence has been found that in any way would show that Schlatter ever studied at Halle.

12. Smith, op. cit., I, p. 41.
13. Philadelphia, Transcript of Baptismal Records, Genealogical Society, LXXV, September 21, 1755.

ing bad men, become also very bad and troublesome subjects of which we have seen fatal instances already. The annals of German History prove this truth, by a number of extraordinary revolutions, their uncultivated temper has often made sovereigns tremble on their thrones because it was often attended with Rebellion and Revolt."[14]

It is easy to understand that Schlatter might have been equally guilty of misrepresentation in connection with the Charity Schools. In fact, the English people were led to believe that the Germans were fast becoming savages.[15] Provost Smith, who later succeeded Schlatter as the head of the Charity School Movement, was one of the most rabid misrepresenters of the Germans. Bittinger[16] well described the Reverend Smith by saying that he was "an energetic and enthusiastic man who sometimes let his zeal outrun his discretion." A letter of the Reverend Smith in 1763 elaborately stressed the fact that the Germans in Pennsylvania were in danger of "sinking into barbaric ignorance," while in the following paragraph he complained that the Germans of the province imported many books and had their own printing houses. Such a lack of knowledge and contradiction amounts to "obtuseness."[17]

The Germans, however, were not without their defenders. The press of Saur, the Germantown printer, denounced Schlatter and Smith for their misrepresentations. That there was truth in the claim of Saur, that the Germans were not as ignorant as represented, is referred to in a letter of the Reverend Alexander Murray, written from Reading in 1753, pointing out that there were abundant schools.[18] In the controversy with Saur, the Pennsylvania Coetus supported Schlatter, resolving that a petition be directed to the

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14. Penn Mss. V, Schlatter to Penn, June 12, 1750.
15. Dubbs, Reformed Church in Pennsylvania, p. 164.
16. Bittinger, German Religious Life in Colonial Times, p. 60.
17. Pennypacker, "Settlement of Germantown," Pennsylvania Magazine, IV, p. 2. 18. Jenkins, Pennsylvania, Colonial and Federal, III, p. 2.

trustees of the Charity Schools in Pennsylvania asking that they take some action against Saur for his opposition to the free schools.[19]

As the Charity School Movement in Pennsylvania gradually assumed form the political motive began to appear in the affairs of the schools. The religious motive for educating the Germans, which Schlatter had stressed in his appeal to the Holland Fathers, now became secondary to the political motive.[20] The primary motive for educating the Germans appears to have been to make the Germans independent of the Quakers, so that the Quakers could no longer use them to carry their elections.[21] At this time the Quakers were quite strong in the Assembly, a fact which was quite distasteful to the adherents of the Church of England.

The great body of the Germans were lovers of peace, having learned the bitter consequences of war in the Fatherland. About 1750, when the question arose as to whether the Quakers would be able to maintain their power in the province, the Germans, because of a fear of war, cast their votes in favor of the Quakers. That the Germans should cast their votes for the Quakers in opposition to war is not surprising, considering their bitter experiences in Germany. This support of the Quakers by the Germans incensed the leaders of the province with the result that various charges were laid to the Germans. Smith expressed a fear that the Germans might unite with the French against the English.[22] A recognition of the loyalty of the German Reformed Church to the government is noted in an address of Governor Morris in 1756,[23] setting at rest any doubt concerning the German Reformed.

[19] Hinke, Minutes of Coetus, p. 130.

[21] Watson, Annals of Philadelphia and Pennsylvania, II, p. 254.

[22] Weber, "Germans and the Charity School Movement," Pennsylvania German, VIII, p. 305. 20. Weber, Charity School Movement, p. 22.

Even though accused of disloyalty, and even though the political motive stood out so prominently in the work of the schools, the German Reformed Church supported the Charity School Movement. The reason for supporting the movement may be summarized in three main reasons:

First, because of the cooperation between the Holland Fathers and "The London Society for the Propagation of the Gospel Among the Germans in Pennsylvania."

Second, because the organizer of the German Reformed Church in Pennsylvania was the superintendent of the schools.

Third, because the Reformed pastors were paid for their services as teachers, this aid being very acceptable to them to supplement their meager salaries.

The administration of the Charity Schools, as stated, was placed in the hands of a small group of Pennsylvania trustees, representing the colonial gentry. Of these trustees, Conrad Weiser was the only German representative; hence, there is little wonder that the Germans looked suspiciously upon the schools. The influence of the Reverend Smith did much to widen the break when he conceived of the annual visitation of the trustees as a sort of summer jaunt of the conqueror among the conquered. No doubt the Charity School Movement was admirable in itself, but it had all the earmarks of the offensive characteristics of British officialdom of this period.[24]

The local administration of the schools was placed in the hands of six or seven deputy trustees for each school. Under the plan drawn up by the general trustees in their meeting of 1754 the local trustees were to be part Reformed, part Lutheran, and the remainder from any other denomination. A letter to Schlatter, written by Smith in 1755, directs Schlatter to obtain the assistance of the ministers in every district to

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23. Dubbs, "Founding of the German Churches of Pennsylvania," Pennsylvania Magazine, XVII, p. 257.

recommend the catechists and the deputy trustees. That there was a desire to favor the Reformed in the choice of the local trustees is indicated by the following extract from the above letter:

> "The Calvinists, two or three for each school and the Lutherans an equal number unless perhaps there be any place where the latter are not so numerous."[25]

This may also indicate that the Reformed outnumbered the Lutherans and were more widely distributed in 1755. The following board of trustees for Lancaster may be taken as a typical board;

> "For Lancaster—Edward Shippen, Esq. (English), President; Mr. Adam Simon Kuhn, Mr. Otterbein,* Mr. Sebastian Graff (Calvinist); Mr. Gera (Lutheran); Mr. James Wright, Mr. John Bar."[26]

*The Reformed minister at Lancaster, 1752-1758.

The difficulties encountered by Schlatter in the establishment of the Charity Schools were many, some of the difficulties coming from his own denomination. It was, however, from the Reformed and the Lutherans that he received his greatest support. Probably it was in recognition of this fact that the report of the Pennsylvania Trustees for the year 1758 made mention of gratuities paid to six Lutheran ministers and to twelve Calvinist ministers employed as catechists.[27] Incidentally this was the only reference which notes any payments to Lutheran ministers.

Schlatter's work in the publications of the society seems to have been the basis of the movement. It was but natural that the Reformed Church should be favored and that the church should be in close touch with the schools. In a letter of the trustees to Schlatter, under date of February 12, 1755, an offer was made to aid the Reformed ministers.

> "If any of your own clergy are straightened by the smallness of their living and have anything to propose concerning the

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24. Dubbs, Reformed Church in Pennsylvania, p. 169.

25. Smith, op. cit., I, p. 92. 26. Ibid., I, p. 71.

augmentation of them, you are desired to bring their proposals to us; and if you can recommend them as pious, industrious men and friends to the benevolent designs of the generous society, they will be immediately relieved and assisted according to the tenors of their printed case."[28]

In a letter to the Reverends Rieger and Stoy, who had written concerning the gifts on behalf of Coetus, Reverend Smith calls attention to the fact that the trustees were empowered to increase the yearly salaries of "pious and well behaved ministers" of the Reformed faith, providing that they were recommended by the Reverend Schlatter, since the ministers were not known directly to the trustees.[29] Questions were asked concerning the salaries of the ministers, their needs, where ministers were needed, and what schools were desired. desired.

In the year 1756 appears the letter of Coetus to Benjamin Franklin, in which the writers call attention to the fact that the Holland Fathers find it "necessary and useful" that the Pennsylvania Coetus as a body should take an active interest in the schools, and that Coetus was to confer amicably with the trustees appointed by the London Society.[30] This request from the Holland Fathers no doubt served to bind the Reformed Church in Pennsylvania closer to the movement than otherwise would have been the case.

That the Reformed Churches and the Reformed ministers received aid is noted in the receipts. In 1755 a receipt is noted for fifteen pounds for the use of the "Calvinist Congregation" in the city of Philadelphia.[31] During this same year the Reverend Steiner gave a receipt for four pounds in payment for acting as catechist in the schools near to him.[32] The Reverend Weiss

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27. Hinke, "Michael Schlatter," Pennsylvania German, I, p. 17.
28. Smith, op. cit., I, p. 92. 29. Smith, op. cit., I, p. 82.
30. Hinke, Minutes of Coetus, p. 148. 31. Smith, op. cit., I, p. 94.
32. Good, History of the Reformed Church in the United States, 1725-1792, p. 453.

received a like amount this year. Under date of June 16, 1756, ten Reformed ministers received ninety-one pounds. Similar payments continue to follow over a period of three years.[33]

The progress of the Charity School Movement, its rise and decline, may be traced in the minutes of Coetus. These minutes well reflect Reformed interest and support of the movement. As long as Schlatter remained in the good graces of the Pennsylvania Coetus the support of the body was unanimous. The minutes of 1755 note this favorable opinion of the undertaking.[34] At this meeting it was resolved to send a letter to the "noble Directors" of the free schools relative to the increases and the promise of the Reverend Smith to the Reverends Rieger and Stoy. The Reverends Otterbein and Stoy were designated to train young men for school and for church service, as the Society requested.[35]

By October, 1755, following the dismissal of the Reverend Schlatter from the Pennsylvania Coetus, a different attitude is noted. This was not a reflection on the schools since the writer of these minutes was the Reverend Stoy, who, according to Dr. William J. Hinke, was an enemy of Schlatter. In these minutes no future could be seen for the schools, at least no future use of the schools to the church could be seen. The schools are accused of being entirely political in their motive and aiming at the introduction of the English language among the Germans.[36] Dr. Hinke calls attention to the fact that this account was written prior to the first donations in 1756,[37] hence it is easy to understand why there was a change of attitude once donations were given to the Reformed ministers.

Even though some of the trustees and the Reverend Smith may have been untactful in their remarks concerning the Reformed Church and the Reformed Holland Fathers, as was particularly the case with the Reverend Smith,[38] nevertheless, the trustees managed to retain Reformed support for the schools through their liberal donations during the early years. The trustees learned apparently that Reformed support was essential to the success of the movement. In the minutes of the Coetus, held in Philadelphia in 1756, a change of attitude is noted toward the Charity School Movement, probably due to the financial considerations already cited. The minutes admit that the best opinion concerning the schools was not entertained at the Lancaster meeting the previous year, inasmuch as only the political motive was in evidence, and a fear existed that the Charity Schools would harm the parochial schools of the Reformed Church. Matters, however, had assumed a different aspect when the Reformed ministers had interviewed the Reverend Smith, showing him a letter containing the decision of the Holland Fathers relative to the schools. The Reverend Smith gave the ministers a clearer insight into the work of the schools and presented them with a total of ninety-one pounds which was distributed among ten ministers. In the minutes of 1756 there appears a resolution to write to the Reverend Chandler of the London Society, not only to thank him for the donations but also to present the condition of the Reformed Churches in America, and "also that of the schools, which we can never neglect."[39]

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[33] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 169. [34] Idem, Minutes of Coetus, p. 129.

Even though the "Most Noble London Society" continued their donations, Coetus recognized that the Charity Schools were more particularly concerned with turning Germans into Englishmen, rather than with the "pious education of youth." In the minutes of 1757[40]

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35. Ibid., p. 130. 36. Hinke, Minutes of Coetus, p. 138. 37. Ibid., p. 147.
38. Ibid., p. 138. 39. Ibid., p. 147.

Coetus reports that the members could do little to promote the Charity Schools since the directors erected nothing but English schools, hence it became necessary for the Germans to provide schools for themselves in order that their children might be instructed in the German language. Appended to the minutes of 1757 is a list of donations from the funds of the "Most Noble London Society," totaling eighty pounds.[41]

Shortly following his withdrawal from the Reformed Church, Schlatter recognized that the motive in the founding of the Charity Schools was largely political, and that the real purpose of the schools was to secure control of the Germans and weaken their political power. As a result of the opposition to the movement, Schlatter did not remain the head of the Charity Schools longer than the middle of the year 1757, being succeeded by the Reverend Smith.[42] Once Schlatter had withdrawn from the movement the support of the Reformed Church was likewise in a measure withdrawn.

The minutes of Coetus for 1758 point out that Coetus was no longer in entire sympathy with the movement. While willing to assist in the promotion of the schools, this cooperation was largely because of the urge of the Holland Fathers.[43] According to the minutes of 1759,[44] the donations for 1758 were late in arriving, hence, the donations for 1758 and 1759 were given at the same time. As recorded in the minutes of 1760[45] the funds of the society were running low and no donations could be given until the American trustees received further word from London. In the report of Secretary Chandler for the year 1760 he cites gratuities paid to twelve "Calvinist" ministers as catechists.[46]

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40. Hinke, Minutes of Coetus, p. 157. 41. Ibid., p. 161.
42. Harbaugh, Life of Reverend Michael Schlatter, p. 310.
43. Hinke, Minutes of Coetus, p. 166. 44. Ibid., p. 181. 45. Ibid., p. 193.

This report was probably for the year 1759. At this time the schools had as high as six hundred pupils enrolled, having had seven hundred and fifty pupils enrolled previous to the Indian raids.[47]

The minutes of Coetus for 1761[48] report that for the past two years the Coetus had received nothing from the London Society, the donations having been continued for but three years. As to the status of schools, little was known since the schools had been taken out of the hands of the Reformed Church, probably referring to Schlatter's connection with the movement. As far as the members of Coetus knew at this time there were but three schools in existence, of which two were English and one half German.

By 1762 the funds of the London Society had become very low, as is shown by a letter from Secretary Chandler to the Duke of New Castle, soliciting funds.[49] The Coetal letter of 1762[50] likewise notes the decline of schools and the discontinuance of donations. How long the schools continued is not known. Dr. Weber, an authority on the Charity School Movement, notes the existence of some schools in 1763.[51]

The suspicion that was aroused among the Germans regarding the selfish motives of the Charity School Movement served to alienate many. With a view to winning back the offended element, Conrad Weiser and Christopher Saur attempted in 1759 to induce the Reverend J. J. Zubly, of South Carolina, who at that time was one of the most eminent German Reformed ministers in America, to accept the superintendency of the schools. Zubly[52] belonged to no synod and had the good will of all groups, and would probably have been able to win united support for the schools had he

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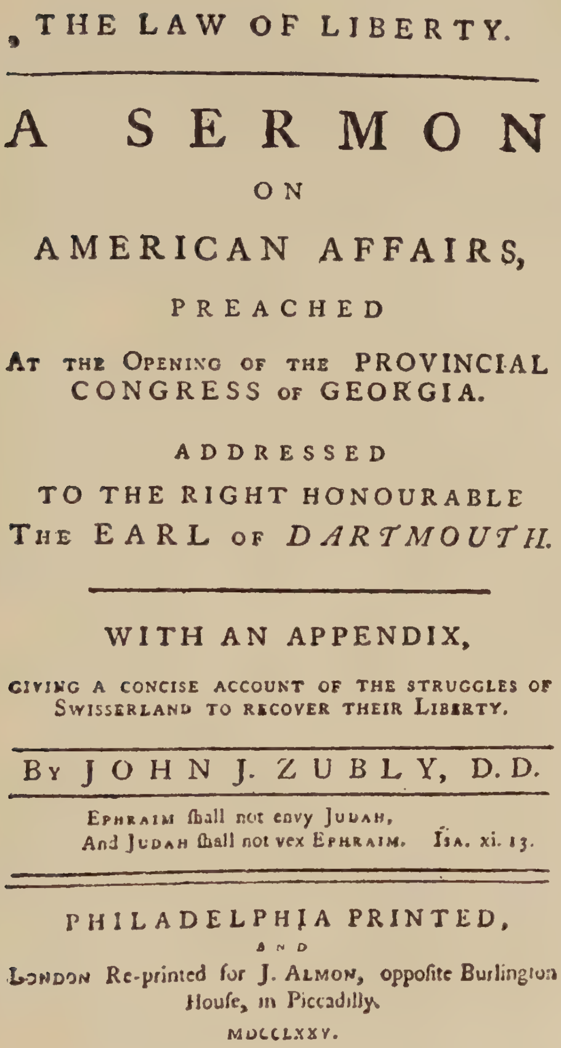
[46] Harbaugh, Life of Reverend Michael Schlatter, p. 306. [47] Ibid.
[48] Hinke, Minutes of Coetus, p. 198.
[49] Weber, Charity School Movement, p. 198.



THE LAW OF LIBERTY.

A SERMON

ON

AMERICAN AFFAIRS,

PREACHED

AT THE OPENING OF THE PROVINCIAL
CONGRESS OF GEORGIA.

ADDRESSED

TO THE RIGHT HONOURABLE
THE EARL OF *DARTMOUTH.*

WITH AN APPENDIX,

GIVING A CONCISE ACCOUNT OF THE STRUGGLES OF
SWISSERLAND TO RECOVER THEIR LIBERTY.

BY JOHN J. ZUBLY, D.D.

EPHRAIM ſhall not envy JUDAH,
And JUDAH ſhall not vex EPHRAIM. ISA. xi. 13.

PHILADELPHIA PRINTED,
AND
LONDON Re-printed for J. ALMON, oppoſite Burlington
Houſe, in Piccadilly.
MDCCLXXV.

accepted this work. The society would have benefited considerably through the support of Saur and his press. With Zubly as head of the schools, Reformed support would have been pledged anew to the Charity School Movement.

The failure of the Charity School Movement was due to a number of causes, including misrepresentation of the state of education among the Germans, aristocratic domination of the movement, the introduction of the political aspect with a view to alienating the Germans from the Quakers, the failure to have the Germans more fully represented on the Pennsylvania trustees, the disregard of the sect people, the lack of financial support, and the withdrawal of Reformed support.

Rupp[53] concludes that the schools established by the trustees were never more than a kind of branch school of the established Reformed and the Lutheran schools. In the places where the Charity Schools were established the schools of the churches were improved, hence this movement must be regarded, not as a failure, but as a genuine advance in stimulating the churches to renewed educational effort in the absence of state provision for schools. In this respect the Charity School Movement must be regarded as a success, in that it accomplished the real purpose of the movement, not through the establishment of Charity Schools, but through stimulating the Germans to provide more adequate educational opportunities for their children, and in this movement no group made a greater contribution than the German Reformed Church.

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[50] Hinke, Minutes of Coetus, p. 211. [51] Ibid., p. 55.

[52] Weber, Charity School Movement, p. 54.

[53] Rupp, History of Lancaster County, p. 443.

CHAPTER XV

CURRICULUM, METHODS AND TEXTBOOKS

THE early German immigrants in Pennsylvania did not aspire for an education for their children beyond that which is today taught in the lower grades of the elementary school. Beginning in the seventeenth century in Germany, instruction had been limited to the elements of reading, writing, arithmetic, and questions on the catechism, for the large group of people. This same curriculum was brought to America. Apparently this idea of pedagogy as a means of pointing the way to heaven was a common end of most colonial education.[1] The children of the early Germans were taught well enough to be able to read the Bible, to be able to write and spell passably, and to be able to do ordinary computations. Girls received less training than boys, as is noted in the comment of Benjamin Rush, wherein he states that while there was scarcely an instance of any of either sex who could not read, many of the wives and daughters of the Germans were not able to write.[2] Since the early German settlers were an agricultural people they considered too much education a dangerous factor in causing dissatisfaction with farm life.[3]

An article in the "Neue Unpartheyische Readinger Zeitung" in 1800 states that the curriculum of the schools in and about Reading was limited to reading, writing, arithmetic, and the catechism.[4] An entry in the Philadelphia records for 1796 notes the boys' school teaching the identical subjects.[5] The will of Jacob Winney, of Philadelphia, providing for the founding of a poor school, likewise provided for the teaching of these branches in German and in English.[6] In 1750 the Swedish minister, Acrelius, wrote that the children never came to school longer than to learn to read "in the book," and to learn to write and to cipher.[7] The agreement of Schoolmaster Schmidt in Philadelphia, under date of July 27, 1793, specifies that he should teach the children to read, write, cipher, sing, and whatever else was considered essential to a well ordered school.[8] The school regulations of the Philadelphia congregation of 1760 provided that the schoolmaster should be qualified in reading, writing, arithmetic, and singing, and provided that the teacher must stand examination in the same, thus giving a fair indication that these were the branches commonly taught.[9] The Stone Church, Northampton County, "Ordnung" of 1813 specifies the same subjects,[10] as does the Kutztown, Berks County, "Regeln" of 1798.[11] An article in the "Philadelphische Correspondenz" of 1796 specifies

1. Meriwether, Our Colonial Curriculum, p. 13.
2. Schmauk, "Account of the Manners of German Inhabitants of Pennsylvania," Pennsylvania German Society, XIX, p. 105.
3. Rosenberger, op. cit., p. 75. 5. Hinke, Transcripts, B, V.
4. Neue Unpartheyische Readinger Zeitung, June 18, 1800.
6. Philadelphia, Consistory Minutes, II, May 19, 1798.
7. Acrelius, History of New Sweden, p. 351.
8. Hinke, Transcripts, B, V, July 29, 1793.
9. Van Horne, op. cit., p. 32. 10. Hinke, Transcripts, B, II.
11. Dietrich, op. cit., p. 82.
12. Philadelphische Correspondenz, March 4, 1796.

that about all that was taught in the existing schools was reading, writing and religion.[12]

The limited curriculum of reading, writing, arithmetic, and religious instruction is likewise noted in the report of the Lutherans for 1754,[13] and is likewise noted in the curriculum of the Lutheran school at Tulpehocken in 1744.[14] An agreement of an English school for the year 1786, cited by Egle, mentions the three R's;[15] hence, it may well be assumed that the German Reformed Church schools were not alone in teaching the very elementary branches. In some few instances, where a church school was fortunate enough to possess a European trained teacher, the higher branches might be taught.[16] This was the exception rather than the rule. There is a possibility that in the cities and in the more thickly settled districts, the curriculum may have had some additions, but in the rural schools it is quite probable that the curriculum was limited to reading, writing, arithmetic, spelling, singing, and religious instruction.

The religious phase of the curriculum was considered to be the better part of parochial education. The secular knowledge imparted was no doubt inadequate, if judged by the standards of our day; but there was no lack of religious instruction, which included the singing of hymns, prayer, and the reading from the religious books. One writer remarks concerning the early curriculum that it was more thorough in rooting impulses of conduct deeply in the fear and the love of God, than have been later curriculums.[17] With reading from religious books, singing, and prayer as a part of the school exercises, there was no want of religious atmosphere. This stress upon the religious phase was not however looked upon with favor by all. A writer in the "Philadelphische Correspondenz" in 1796 criticized the continual stress on prayer, singing, and reading from religious books, since such exercises tended to cheapen religion, the children reading, singing, and praying that of which they themselves understood nothing.[18]

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[13] Schulz, op. cit., II, p. 181.

[14] Early, "Bits of Early School History," Berks County Historical Society, I, p. 3.

[15] Egle, Notes and Queries, First Series, II, p. 471.

[16] Kerschner, op. cit., p. 471.

In connection with the congregational school the poor children of the congregation were also provided with instruction, the costs of tuition being paid by the congregation when the parents were not able to pay. The curriculum for such schools was the same as for the regular school. Only one girls' school has been noted, namely, that of the Philadelphia congregation in 1797, the school providing for learning to read in the German language, sewing, and knitting.[19] The English school of the Philadelphia congregation in 1797 provided for instruction in "Historic, Gramatic, Geocrafie, und Natur Historie."[20]

The curriculum of the congregational schools of the German Reformed Church in the eighteenth century may be briefly summarized as reading, writing, spelling, arithmetic and religious instruction. The latter phases included reading from religious books, prayer, and singing. In some few instances higher branches were taught, whenever the school was fortunate to possess an European trained teacher.

References to the methods of teaching are scant. Judging from textbooks, the method of teaching was largely individual. Each child recited to the master and had his lessons "set" for him.

In the teaching of reading, the child learned his ABC's first, followed by the ab's, eb's, and ib's. This

[17] Schmauk, "Account of the Life and Manners of German Inhabitants of Penn'a.," Pennsylvania German Society, XIX, p. 82.

apparently was a common method in the colonial schools and it is assumed that this was the method used in the parochial schools of the German Reformed Church, as shown by the composition of the textbooks. No blackboards, or charts, were used. The child recited each letter as the master pointed to it, reciting four or six times each day. The child learned to spell the words before pronouncing them, thus being hindered in becoming a good reader.[21] A reader published in 1796 recommends that the alphabet be taught one letter at a time and not by giving the entire alphabet to the child, thereby confusing him. It is also recommended that the letters be pasted on pieces of cardboard and given to the children to be used in building words. The text books recommend that the schoolmaster teach only such words as were understood by all the children. It is also recommended that the schoolmaster sound the words for the child. No word was to be passed over which was not understood by the child. Reviews are suggested for once each week, to be held preferably on Saturday.[22]

Spelling was taught in quite the same way as reading, the pupils "spelling off the book," often without regard to the meaning of words or their possible use in sentences.[23]

Writing was taught by "setting a copy." No system of writing or graded lessons existed.[24] It is assumed that the masters for the most part wrote a fair, plain hand, such as was noted in the documents examined, and that the pupils copied the model of the master.

In arithmetic, the schoolmaster probably dictated the problems to the pupils from a text or "Rechnung

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18. Philadelphische, Correspondenz, March 4, 1796.
19. Hinke, Transcripts, B, V, February 16, 1797. 20. Ibid.
21. Wickersham, op. cit., p. 204.
22. ABC Buchstabier Buch und Lesebuch, Billmeyer, Germantown, 1796.
23. Wickersham, op. cit., p. 204. 24. Ibid., p. 205.

Buch" in which he had copied and solved examples.[25] Such books have been preserved among the records of Hain's Church and Host Church, Berks County.[26]

Only one known account of methods employed by a colonial schoolmaster has been preserved, namely, the "Schul Ordnung" of Christopher Dock, the pious Mennonite schoolmaster of the Skippack. The "Schul Ordnung" of Dock came from the press of Saur in 1770,[27] following the death of Dock. This is the earliest American work on pedagogy. So great was the demand for this book that a second edition was issued the same year. It is reasonable to assume that copies of this book came into the hands of schoolmasters of the German Reformed Church schools, and that the methods advocated by Dock were employed.

The method of Dock attracted the attention of Christopher Saur as early as 1749, when he asked Dock to write an account of his educational methods, which Saur hoped to publish for the benefit of the less able teachers. The suggestion did not meet with the approval of Christopher Dock, who would not consider the proposition lest it appear like self praise. Saur finally got around this objection by presenting a series of questions to Dock through a mutual friend. The resulting manuscript was the "Schul Ordnung," which, at the request of Dock, was not published during his life. In this little treatise Dock gives us an idea of the methods employed in the colonial German schools of Pennsylvania.[28] Dock not only explained his methods[29] but also gave suggestions with regard to conduct.

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[25] Rechnung Brech, William Derr, Notebook containing examples. Host Church, Berks County. 1841.

[26] Hain's Church, Rechnung Buch, Jonathan Bertram, 1820.
Host Church, Rechnung Buch, William Derr, 1841.

[27] Seidensticker, First Century of German Printing in America, p. 81.

[28] Brumbaugh, Life and Works of Christopher Dock, p. 20.

The problem of discipline in the colonial schools was a source of continual annoyance for the teacher. Since the teacher was dependent upon the tuition paid by parents, he was hampered in the punishment of the children, as punishment of the children might result in the support of parents being withdrawn from both the church and from the school.[30] A particularly vexing cause of disciplinary troubles was the seating plan found in most schools.[31] The pupils sat close together on the long benches. No matter how observant the teacher might be there was always a likelihood of disorder. In case a pupil was called to the teacher's desk it was necessary for him to slip past all of the pupils on the bench in order to get to the desk, affording ample opportunity for disorder.

Rewards were employed. At a school examination in Philadelphia in 1796 prizes were given to the most successful children. Numerous entries have been referred to in the Philadelphia records noting the giving of "Bretzels" to the school children.[32] The custom of distributing pretzels among the school children was likewise probably a common practice in the Lutheran schools. An entry in the minutes of the Lutheran Ministerium for 1762 notes the school examination at Philadelphia, at which pretzels were distributed among the school children.[33] Dock also provided for the use of rewards.[34]

There was apparently little or no classification of pupils in most parochial schools, since instruction was largely individual. Pupils were primarily classified as either free or pay pupils. In the closing exercises of the Philadelphia school in 1796 four classes or grades

29. Ibid., p. 121; p. 111.
30. Neue Unpartheyische Readinger Zeitung, November 11, 1798.
31. Philadelphische Correspondenz, February 23, 1796.
32. Philadelphia, Order Book, May 31, 1785; June 7, 1786; July 5, 1784.
33. Spaeth, op. cit., p. 66. 34. Brumbaugh, op. cit., p. 107.

are noted. The first grade of boys and girls read from the Bible, the second grade of boys and girls read from the Testament, the third grade of boys and girls read and spelled from the Psalms, while the fourth grade boys and girls read and spell from the primer, a reversed classification as we think of grades today. Classification of pupils was provided also in religious instruction. At this same examination the first grade recited on Bible history while the second grade was examined on Lampe's "Milk of Truth."[35] Just how general was the classification of pupils cannot be stated. It is assumed, however, that classification of pupils was rather common in reading and in religious instruction. A similar classification to the above is noted by Small,[36] in writing about the schools at Dorchester, Massachusetts in 1812. The lowest class was the Psalter class, the intermediate class was the Testament class, while the highest class was the Bible class. The meager classification of pupils was criticised in an article which appears in the "Philadelphische Correspondenz" in 1796, the writer suggesting seven classes. The plan, as suggested, contains all of the old subjects with religious emphasis, plus other subjects.[37]

The number of children enrolled in any one school varied considerably. In the sparsely settled regions the number of children enrolled in a school was generally too small to support a teacher, while in the centers of population and in the cities the schools were too large. In the articles of "Philoteutologos," published in the "Philadelphische Correspondenz" in 1796, the writer calls attention to the fact that the schools were overcrowded. The writer contends that no school should have over fifty or sixty pupils at most, claiming

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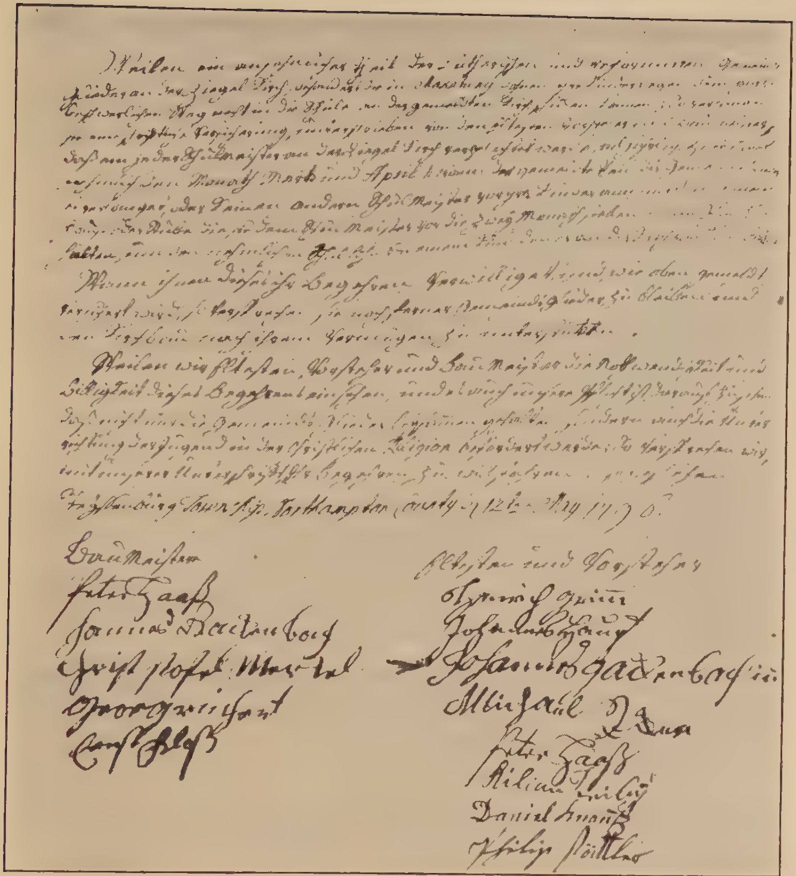
35. Good, "Early Schools of the German Reformed Church," Pennsylvania German, VIII, p. 358. 36. Small, Early New England Schools, p. 366.
37. Philadelphische Correspondenz, March 1, 1796.



AGREEMENT FOR A "MOVING SCHOOL" IN THE
ZIEGEL CONGREGATION

that if the teacher had more it would react to the disadvantage of the children.[38] Among the most complete reports on schools given in the "Minutes of Coetus" is the report of May 1, 1782.[39] In this report the enrollment for a single school varied from seven to seventy pupils. In some years the Philadelphia minister reports but one school with enrollments as follow: one hundred pupils in 1768,[40] one hundred twenty pupils in 1786,[41] and one hundred thirty pupils in 1788.[42] In the latter report the Germantown congregation reports two schools with a total enrollment of forty-five pupils, showing the wide diversity in enrollment in different schools within the same year. In most schools, other than in centers like Reading, Lancaster, York, Germantown and Philadelphia, the enrollment of the German Reformed Church schools varied from twenty to sixty, while in the thinly settled districts schools appeared with smaller enrollments. One of the chief objections of "Philoteutologos" to the large school was that the individual recitations were too brief.[43] Statistics of parochial schools, as given in the minutes of Coetus for 1791,[44] show that the enrollment for single schools varied from thirty-five to fifty pupils. The report of the Reverend Helffrich the following year for his charge shows enrollments varying from thirty-five to fifty pupils for individual schools.[45] In hiring Schoolmaster Freytag in 1783, the Philadelphia consistory guaranteed him seventy pupils.[46] In 1789 the consistory paid him for ten pupils lacking of seventy.[47] The number seventy was hardly selected on the ground of educational efficiency, but probably on the ground of economic efficiency.

The length of school term and length of school day probably varied in different communities, as did the number of pupils enrolled in schools. In the contract of Schoolmaster John Hoffman with the Lancaster congregation in 1747, the schoolmaster agreed to keep school on every working day during the entire year, "as is the usual custom."[48] In some regions, as in Lehigh County, school was kept generally during the winter season for four or five months.[49] In the case of the Lebanon Church school, school was maintained on Saturday as well as on the other five week days.[50] At the Ziegel Church, Lehigh County, school was maintained for two months at the church and then for two months in Siegfried Valley, five miles away.[51] According to the diary of Nicholaus Korndoerffer,[52] school was kept as suited his convenience, as is noted in school terms from January to April, November to March, and school terms beginning in different years during different months, varying from September to December. As to the length of school day, the Philadelphia school regulations of 1760 provided that the schoolmaster should teach three hours in the morning and three hours in the afternoon. The teacher was expected to devote more time to his work in case the enrollment increased beyond the usual number.[53]

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[38] Philadelphische Correspondenz, March, 1796. [39] Hinke, Minutes of Coetus, p. 380. [40] Ibid., p. 278. [41] Ibid., p. 408. [42] Ibid., p. 423.
[43] Philadelphische Correspondenz, February 23, 1796.
[44] Hinke, Minutes of Coetus, p. 447. [45] Hinke, p. 452.
[46] Idem, Transcripts, B. V.

In the country districts it is probable that the schoolmaster taught when he desired to do so. In harvest time the school was closed, probably to enable the schoolmaster to supplement his meager salary, as well as to enable the pupils to assist with the work at home. The best statement concerning the length of school terms of the country schools, which included

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[47] Philadelphia, Order Book, January 5, 1789.

[49] Mathews and Hungerford, op. cit., p. 74. 50. Klopp, op. cit., p. 63.

[51] Helffrich, "Lebensbild Aus Dem Pennsylvanische Deutsche Prediger-stand, p. 13. 48. Wickersham, op. cit., p. 140.

[52] Brendle, "Nikolaus Korndoerffer," Perkiomen Region, I, pp. 104-109; II, pp. 11-13. 53. Van Horne, op. cit., p. 32.

well over seventy-five per cent. of the schools cited, was given in the minutes of Coetus. The minutes of 1766 state that the schools began with winter and stopped with summer.[54] The minutes of 1767[55] add that there were few places in the cities and in the country where schools were kept the year around, and in most places only a winter school was maintained. Toward the close of the century conditions were no doubt better than earlier in the century.

Several sets of school regulations have been preserved. The church regulations of Kutztown, Berks County, presented in 1792, concerned the curriculum, the location of the school on church property, the schoolmaster and the manner of election and discharge, and the supervision of the school.[56] The Philadelphia school regulations of about 1760 are more complete. These regulations consider qualifications, salary, and duties of the schoolmaster, giving us one of the best pictures of a German Reformed Church parochial schoolmaster's duties and responsibilities.[57]

The opening and closing of the school with singing and prayer was probably common practice in most German Reformed parochial schools, as well as in other denominational schools of this period. The custom is specifically mentioned in connection with both Lebanon and Philadelphia schools. In the Lebanon school the youngest child would repeat each evening,

"Jesum in Hertzen,
Jesum in Sinn,
Darauf gehen wir
In Gottes namen hin. Amen."[58]

On Saturday the older children would chant the gospel for the following day.

The closing exercises of the Philadelphia school, May 16, 1796, previously referred to, included singing,

[54] Hinke, Minutes of Coetus, p. 250. [55] Ibid., p. 258.

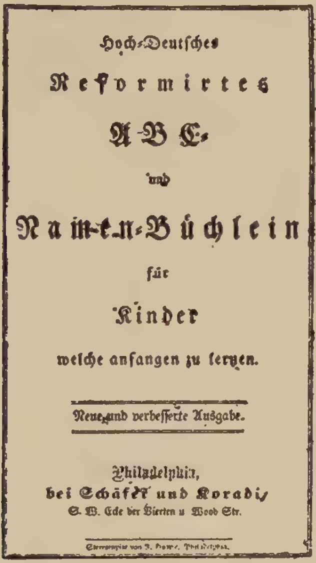
a prayer by the pastor, reading in the Bible, Testament and ABC book, and a test in the catechism. In addition to reading from the above mentioned religious books and a thorough examination in the Heidelberg catechism, several of the pupils gave brief talks on the value of education, the difference between the German and English languages, the beauty of spring, honesty, and similar topics. The exercises closed with singing and prayer.[59] In school exercises and in the special programs of the schools, the religions note was dominant.

Textbooks, as such, were not common in the early parochial schools. During the greater part of the century, particularly in the country districts, the commonly used textbooks might be summed up as including the "ABC und Namenbuch," the Psalter, the New Testament, the Bible, and to which might be added the catechism. These books, it will be noted, provided only for reading and spelling. In arithmetic the problems were generally given by the teacher from the "Rechnung Buch," while in writing a copy was "set." A dialogue in Saur's almanac for 1752[60] emphasizes the fact that if the teacher was sensible he would teach the children from whatever kind of books they brought to school. The use of any available books for school purposes was common. As a rule the ABC book served for an introduction to reading, followed by reading from the Psalter and from other religious books that the children brought to school.[61] The articles by "Philoteutologos" in the "Philadelphische Correspondenz" in 1796 mentions that the only school books employed were the Bible, the catechism, and the ABC

56. Dietrick and Stoudt, op. cit., p. 62. 57. Van Horn, op. cit., p. 32.
59. Good, "Early Schools of the German Reformed Church," Pennsylvania German, VIII, p. 358. 58. Klopp, op. cit., p. 63.
60. Saur, Hoch Deutsche Americanische Calender fur des Jahr, 1752.
61. Trexler, op. cit., p. 39.

book.[62] Numerous writers refer to the above limited range of books.[63] The Philadelphia school exercise of 1796 stresses the fact that the above religious books served as texts.[64]

The contention of "Philoteutologos" that religion was being cheapened by the use of the Bible, Testament, Psalter, and catechism as textbooks, is also recognized by the Lutheran body. In the minutes of the Lutheran Ministerium for 1761 note is taken of a remark casually made that the children in the schools should not be taught reading and spelling from the Bible and Testament, especially if they were scolded or punished in learning, lest such procedure occasion contempt and aversion for these books as the children grew older.



Hoch-Deutſches
Reformirtes
A B C-
und
Namen-Büchlein
für
Kinder
welche anfangen zu lernen.

Neue und verbeſſerte Ausgabe.

Philadelphia,
bei Schäfer und Koradi,
S. W. Ecke der Vierten u. Wood Str.

TITLE PAGE OF A REFORMED A B C BOOK

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[62] Philadelphische Correspondenz, March 1, 1796.

[63] Rosenberger, op. cit., p. 75. Bean, op. cit., p. 391. Klopp, op. cit., p. 63

Schoolmasters were particularly admonished to present the Bible and Testament as rich treasures.[65]

The types of textbooks that were available for the German Reformed Church schools can be gathered from the advertisements in newspapers for the period, and from the compilations of Seidensticker[66] and of Hildeburn.[67] In these compilations the Bible, the "Kinder Bibel," Testament, Catechism, Psalter, and ABC books, along with other religious books, are important. Toward the end of the century a wider selection of texts was possible, including Webster's "Spelling Book," Pike's "Arithmetic," Dilworth's "Schoolmaster's Assistant,"[68] and similar books, but no evidence has been found to show that these later texts were employed in the German Reformed Church schools, although such might well be assumed to have been the case in some of the English schools maintained in connection with the German schools. An advertisement in the "Neue Unpartheyische Readinger Zeitung"[69] in 1800 advertises, in addition to Bibles, Testaments, Psalters, Catechisms, and ABC books, Raff's "Geographie fur Kinder," Raff's "Natur Geschichte fur Kinder," and "Lesebuch fur Deutsche Schulkinder."

The first book employed in the teaching of reading was the "ABC und Namenbuch." This book was just as much a religious book as were the Psalter and Testament, since it contains for the most part religious teachings, Biblical quotations, hymns, prayers, and creeds.[70] These books were common to the German religious groups during the eighteenth century. In some instances separate editions were issued for de-

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64. Good, "Early German Reformed Church Schools," Pennsylvania German, VIII, p. 358. 65. Spaeth, op. cit., p. 52.
67. Hildeburn, Issues of the Pennsylvania Press, 1685-1784.
66. Seidensticker, op. cit. 68. Lancaster Journal, November 25, 1795.
69. Neue Unpartheyische Readinger Zeitung, June 18, 1800.
70. Bolles, op. cit., II, p. 437. 71. Hinke, Minutes of Coetus, p. 89.

nominations, while some of the editions were used in the union schools.

The first mention of a Reformed ABC book is noted in the minutes of Coetus[71] for the year 1753, where reference is made to the fact that the Reverend Michael Schlatter had one thousand copies of an ABC book printed the previous year and gave the copies to the school children. As far as is known, no copy of this book has been preserved. Among the earliest editions of the "Hochdeutsches Reformirtes ABC und Namenbuchlein", was the edition of 1766 published by C. Saur.

A German Reformed "ABC und Namenbuch" of 1821 is here cited as being most like the general type of ABC books of the German Reformed Church schools. A copy of the 1821 edition is preserved in the Pennsylvania State Library.[72] Other than title, the book is like a Lutheran ABC book of 1792.[73] The book includes the ABC's; words of one, two, or more syllables; simple reading exercises; the Lord's Prayer; the Apostles Creed; the Ten Commandments; morning and evening prayers; quotations from the apocryphal books; the fifth, sixth, and seventh chapters of Matthew; morning and evening songs; a list of abbreviations, and the multiplication table. In this little book is noted the decline from the high German in the dropping of the final "e" from the words and the use of words referring to human beings, which in the high German are used with reference to animals.

Another German Reformed ABC book is that printed by Saur, in 1794. A copy of this book is preserved in the library of the Pennsylvania Historical Society.[74] This little book is unique in containing the

[72] Hoch Deutsches ABC und Namen Buchlein, Hartman, 1821.

[73] Hoch Deutsches Lutherische ABC und Namen Buchlein Leibert, Germantown, 1792.

[74] Ein Ganz Neu Eingerichtetes Deutsches Reformirtes ABC Buchstabier und Namenbuch, Saur, 1794.

wood cuts and verses for each letter of the alphabet translated from the New England primer.[75] Included in this book are rules for pronunciation, words of one, two, or more syllables, list of the books of the Bible, the commandments, the creed, dialogues, fables, stories, songs, prayers, suggestions for letter writing, and the multiplication tables. This book contains ninety-five pages. An explanation of the frontispiece opposite the title page follows,

A. This represents a tree upon which a boy climbed to get some desired fruit. He crawled out on a limb which was decayed. The limb broke and he fell. This is an example of how misfortune, by this and other occasions, are encountered by children when they are without leaders, or when they depend upon themselves.

B. This represents a boy who walks on stilts. This is a dangerous method of play. It has often happened that a child has fallen and broken an arm or leg.

C. This represents a boy who walked on stilts and fell. Beside him lie the stilts.

D. This represents how a boy rode a wild horse. The horse ran away, and in jumping over a brook the boy fell off the horse into the water. This is a warning to children since many such accidents have resulted in great misfortune.

E. This represents a boy who is walking after his shadow and trying to catch it. Naturally, the farther he walks the farther the shadow flies away. This represents the practice of young boys who only follow apparent pleasures which are always changing and appearing to fly before like the shadow which the boy follows. Away fly the pleasures while religion and virtue remain trustworthy always.

F. This represents a flying raven. Her cry is like that of the latin word, "cras, cras," which in German is "morgen, morgen." Sometimes there is pictured under the bird that of a lazy person who, if he is asked to do anything, always postpones it until tomorrow.

G. This represents two boys who are fighting.

H. This is a desk at which the pupils sit, holding their books in front of them and studying. In front of the desk is the teacher's chair upon which he sits when he writes. To the right

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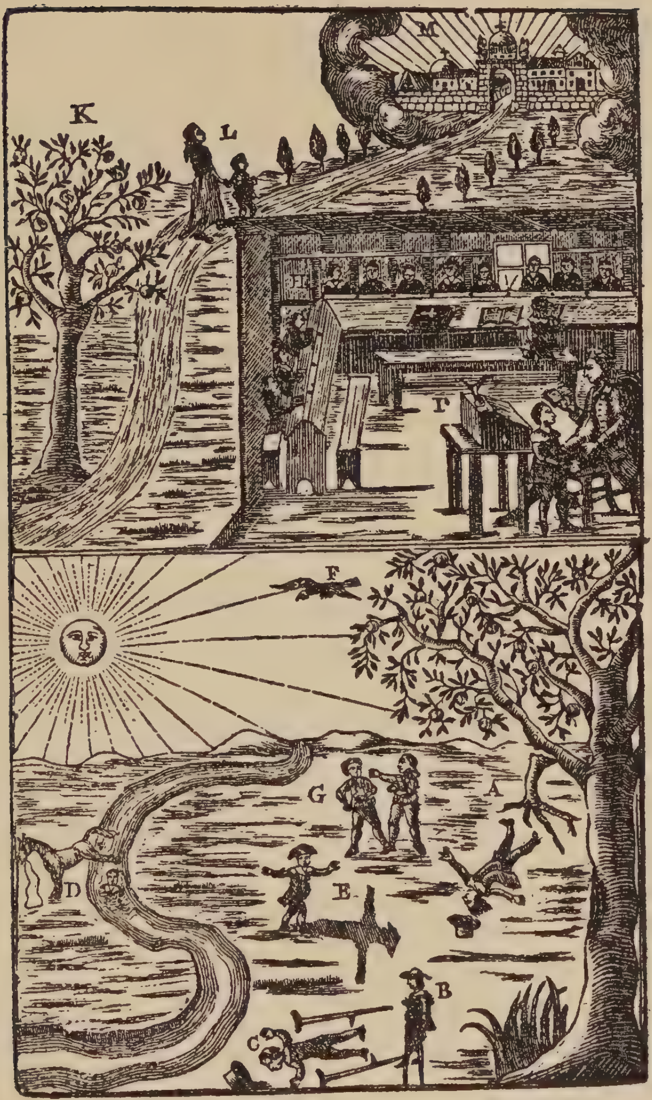
[75] Ibid., p. 14-17.


M
K
L
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G
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D
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B
C

FRONTISPIECE OF THE REFORMED A B C BOOK,
Published by Sauer

of the chair lies a pen, an ink stand, and a book; on the left hand lie copy books.

I. This is the teacher, beside of whom stands a small boy who recites his lesson.

K. This is a tree full of ripe fruit, an inspiration to the well advanced child who also visions good fruit in his progress in learning.

L. This is the teacher who shows the child the way to the Temple of Judgment and Religion, and who walks with him to the place where only true content has its seat.

M. This is the Temple of Youth and the home of the Holy Spirit, situated apart on a high mountain.

ABC books intended for use in both church and independent schools appear throughout the eighteenth century. Some of these books were designated as Reformed and Lutheran ABC books, while other editions were for the use of church schools or for independent schools. Examples of the Reformed-Lutheran ABC books are the editions of Bailey of Lancaster in 1778[76] and Leibert and Billmeyer of Germantown in 1784.[77] Numerous editions of German ABC books, that specified no denomination, might be cited from the compilations of Seidensticker[78] and Hildeburn.[79] Many of these private editions were no doubt used in the schools conducted by the German Reformed Church. An example of this latter type of book is the "ABC Buchstabier und Lesebuch," published by Michael Billmeyer of Germantown in 1796.[80] This book is similar to the above cited books in content. Additions worthy of note are the several pages devoted to the discussion of the method of teaching reading, and the discussion of geography as given in the latter section of the book. The earliest ABC book noted by Seidensticker is advertised in Saur's almanac of 1740.

It is probable, but not certain, that the catechism was a textbook in the German Reformed Church

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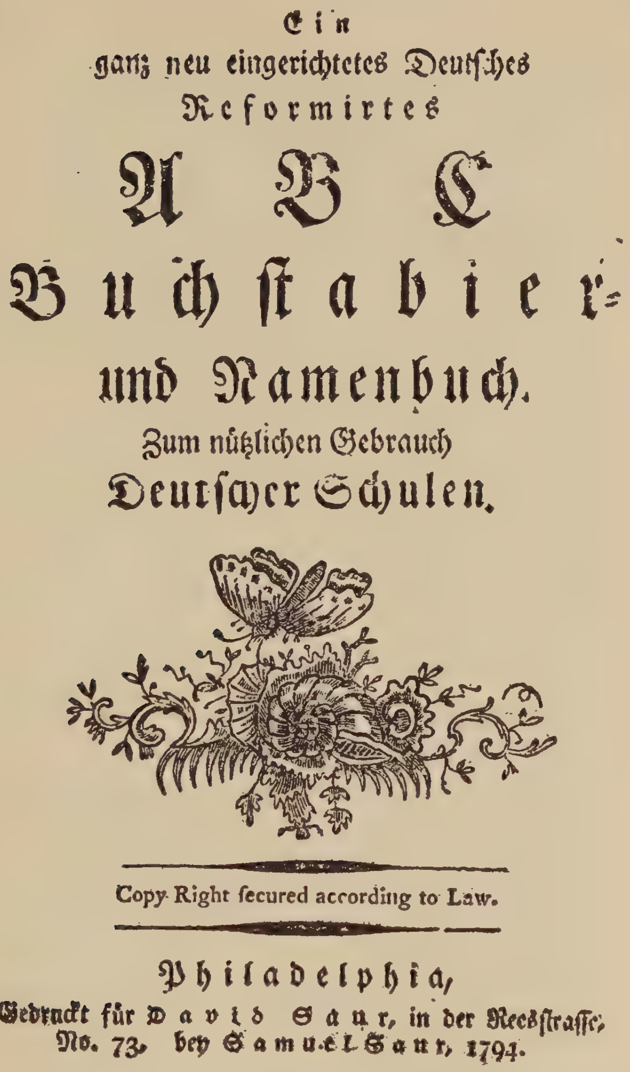
76. Hildeburn, op. cit., II, p. 312.
77. Seidensticker, op. cit., p. 113. 78. Ibid. 79. Hildeburn, op. cit.

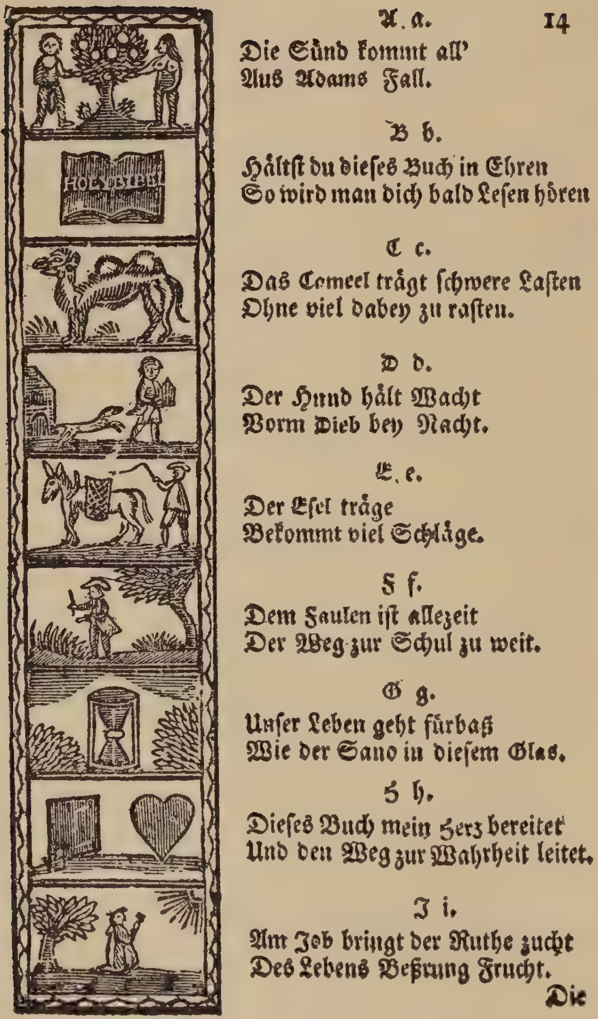


Ein
ganz neu eingerichtetes Deutſches
Reformirtes
A B C
Buchſtabier-
und Namenbuch.
Zum nützlichen Gebrauch
Deutſcher Schulen.

Copy Right ſecured according to Law.

Philadelphia,
Gedruckt für David Saur, in der Reesſtraſſe,
No. 73. bey Samuel Saur, 1794.

Title Page of the Reformed A B C Book
Copy in Possession of the Historical Society of Pennsylvania



A. a. 14
Die Sünd kommt all'
Aus Adams Fall.

B b.
Hältſt du dieſes Buch in Ehren
So wird man dich bald Leſen hören

C c.
Das Cameel trägt ſchwere Laſten
Ohne viel dabey zu raſten.

D d.
Der Hund hält Wacht
Vorm Dieb bey Nacht.

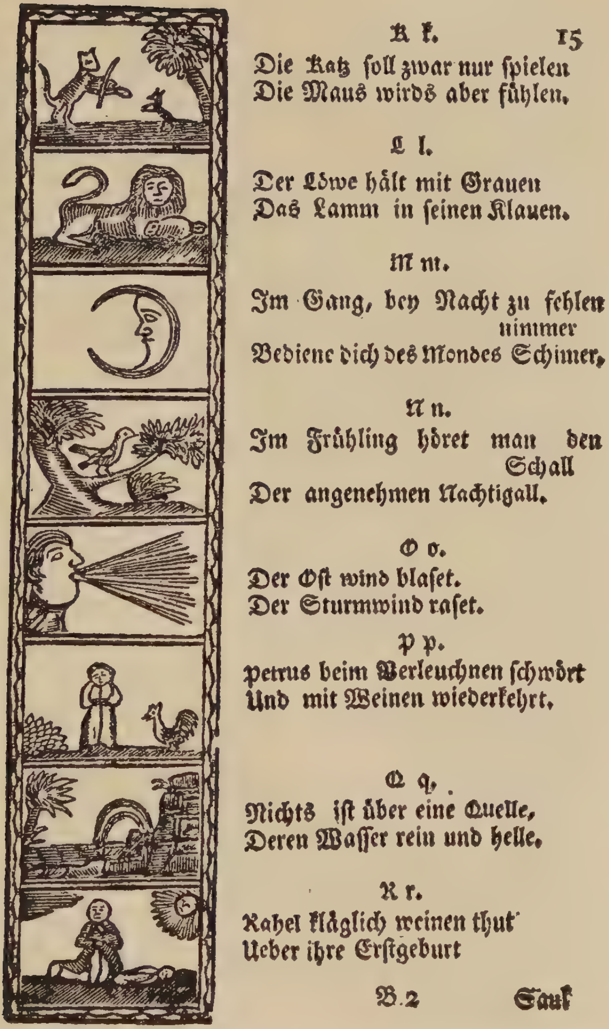
E. e.
Der Eſel träge
Bekommt viel Schläge.

F f.
Dem Faulen iſt allezeit
Der Weg zur Schul zu weit.

G g.
Unſer Leben geht fürbaß
Wie der Sand in dieſem Glas.
H h.
Dieſes Buch mein Herz bereitet
Und den Weg zur Wahrheit leitet.

J i.
Am Job bringt der Ruthe zucht
Des Lebens Beßrung Frucht.
Die

From the Reformed A B C Book



K k. 15
Die Katz ſoll zwar nur ſpielen
Die Maus wirds aber fühlen.

L l.

Der Löwe hält mit Grauen
Das Lamm in ſeinen Klauen.

M m.

Im Gang, bey Nacht zu fehlen
nimmer
Bediene dich des Mondes Schimer,

N n.
Im Frühling höret man den
Schall
Der angenehmen Nachtigall.

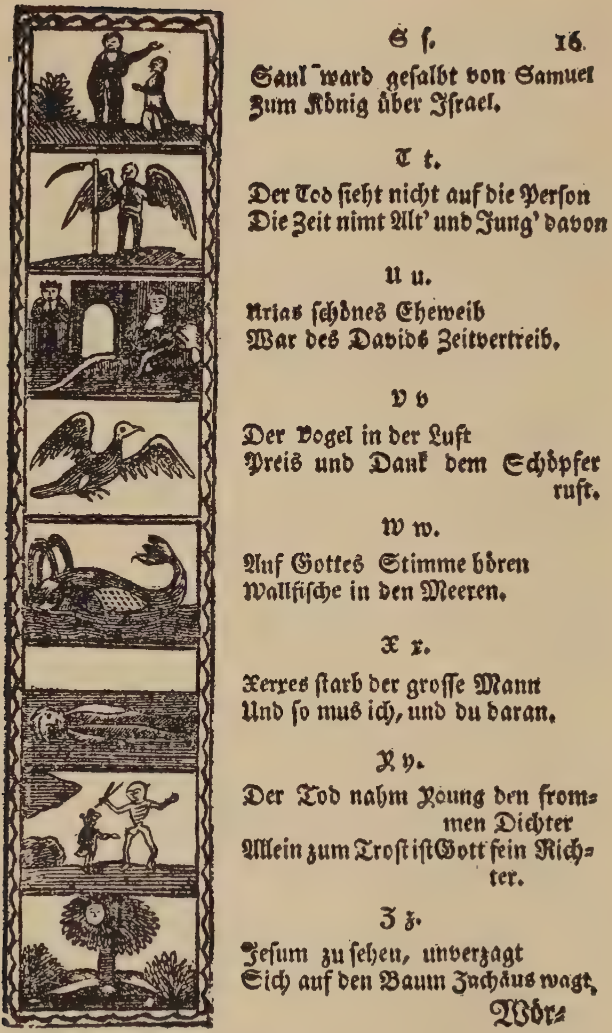
O o.
Der Oſt wind blaſet.
Der Sturmwind raſet.
P p.
petrus beim Verleuchnen ſchwört
Und mit Weinen wiederkehrt.

Q q.
Nichts iſt über eine Quelle,
Deren Waſſer rein und helle.

R r.
Rahel kläglich weinen thut
Ueber ihre Erſtgeburt

B.2 Sauf

From the Reformed A B C Book



S ſ. 16.

Saul ward geſalbt von Samuel
Zum König über Iſrael.

T t.

Der Tod ſieht nicht auf die Perſon
Die Zeit nimt Alt' und Jung' davon

U u.

Urias ſchönes Eheweib
War des Davids Zeitvertreib.

V v

Der Vogel in der Luft
Preis und Dank dem Schöpfer ruft.

W w.

Auf Gottes Stimme hören
Wallfiſche in den Meeren.

X x.

Xerxes ſtarb der groſſe Mann
Und ſo mus ich, und du daran.

Y y.

Der Tod nahm Young den frommen Dichter
Allein zum Troſt iſt Gott ſein Richter.

Z z.

Jeſum zu ſehen, unverzagt
Sich auf den Baum Zachäus wagt,

Wör=

From the Reformed A B C Book

schools. Frequent mention is found in church records and in documents to the instruction of the children in the catechism by the schoolmaster. The mention of the catechetical exercises by "Philoteutologos," in his articles concerning the Philadelphia schools in 1796,[81] as well as the mention of the examination of the children in the catechism at the closing exercises of the Philadelphia school in 1796,[82] tend to show there is reasonable ground for believing that the catechism was used as a school text. As early as 1746 the Reverend Schlatter is reported as having sold some Bibles in order to secure money for the purchase of catechisms for the school children.[83] In the minutes of Coetus for 1753 it is noted that the Reverend Schlatter was instructed to have a small catechism printed for "the benefit and edification of the youth."[84] Whether this catechism was ever printed is not known, since no traces are left to show the existence of this little book or the ABC book which is referred to as having been printed the previous year.[85] A Reformed catechism printed by Saur in 1755 may be the proposed catechism referred to in the Coetus minutes of 1753.[86] Prior to 1801, ten German editions, as well as four Palatinate editions of the Heidelberg catechism, were printed in the United States.[87]

Numerous editions of Psalters, Testaments, Bibles, and other religious books are cited by Seidensticker[88]

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80. ABC und Buchstabier und Lesebuch, Michael Billmeyer, Germantown, 1796. 81. Philadelphische Correspondenz, March 1, 1796.

82. Good, "Early Schools of the German Reformed Church," Pennsylvania German, VIII, p. 358.

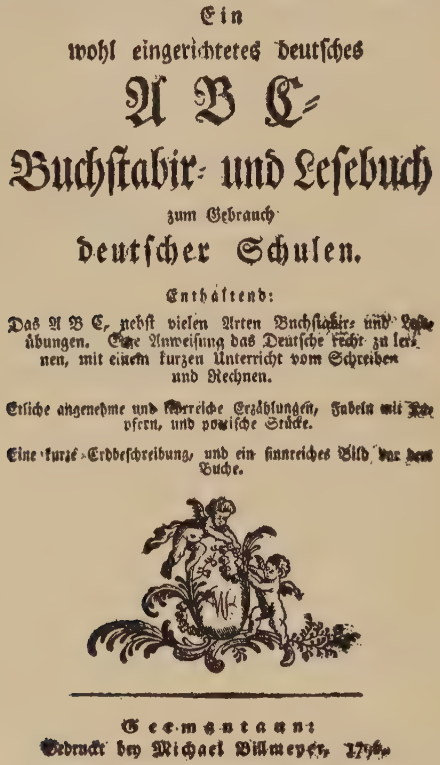
83. Hinke, "Early Catechisms of the Reformed Church," Reformed Church Review, VII, p. 482. 84. Hinke, Minutes of Coetus, p. 89.

85. Hinke, "Early Catechisms of the Reformed Church," Reformed Church Review, XII, p. 484.

86. Stapleton, "Research in First Century of German Printing in America," Penna. German, V, p. 84.

87. Hinke, "Early Catechisms of the Reformed Church," Reformed Church Review, XII, p. 484. 88. Seidensticker, op. cit.

and by Hildeburn[89] as appearing during the eighteenth century. "Philoteutologos," in his articles on the Philadelphia schools in 1796, criticises the use of the Bible as a textbook since it was not graded.[90] Hymn books were probably used in the parochial schools, since much time was devoted to singing. An edition of a Reformed hymn book, a reprint of the Marburg Reformed hymn book, printed by Saur in 1753, contains the Heidelberg catechism.[91]



Ein
wohl eingerichtetes deutſches
A B C-
Buchſtabir- und Leſebuch
zum Gebrauch
deutſcher Schulen.

Enthaltend:

Das A B C, nebſt vielen Arten Buchſtabir- und Leſeübungen. Eine Anweiſung das Deutſche recht zu leſen, mit einem kurzen Unterricht vom Schreiben und Rechnen.

Etliche angenehme und lehrreiche Erzählungen, Fabeln mit Kupfern, und poetiſche Stücke.

Eine kurze Erdbeſchreibung, und ein ſinnreiches Bild vor dem Buche.

Germantaun:
Gedruckt bey Michael Billmeyer, 1796.

Title Page of the A B C Book,
by Billmeyer

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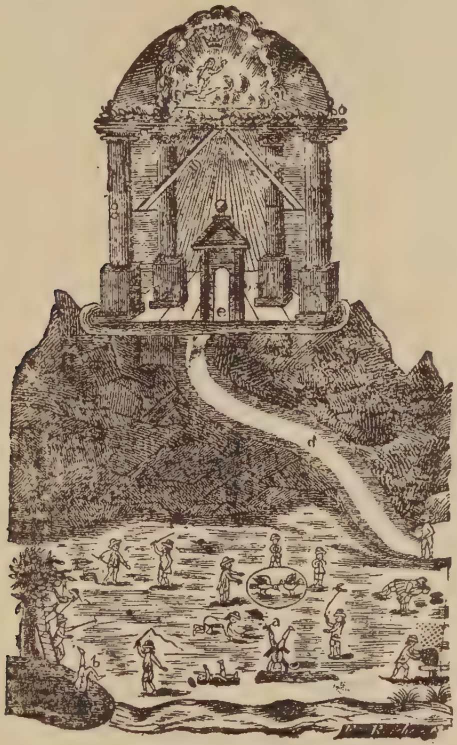
[89] Hildeburn, op. cit.

[90] Philadelphische Correspondenz, March 1, 1796.

[91] Seidensticker, op. cit., p. 61.

In the matter of English textbooks, it is to be doubted whether they found common use in the schools of the German Reformed Church, other than in the cities. Among the English primers that may have been used were the New England primer, editions of which appeared during the late seventeenth and during the eighteenth centuries, and the "Pennsylvania Primer," published at Lancaster in 1755.[92] Since the Germans preferred to use their German religious books as texts it is doubtful whether English spelling books met with



FRONTISPIECE OF THE A B C BOOK,
by Billmeyer

very wide acceptance. Among the texts that may have been used are the spelling books of Dilworth and Webster, and the "Pennsylvania Spelling Book."[93]

Arithmetic, as indicated, was taught largely without the use of texts. Dilworth's "Schoolmaster's Assistant," published in Philadelphia in 1769, according to Wickersham, was the principal text used in the colonial schools. Other texts that might be cited are the arithmetics of Gough and Jess. Among the German texts of the eighteenth century that may have found a place in the parochial school was Ludwig Hocker's "Rechen Buch."[94]

Geography and grammar, according to Wickersham, received no attention as studies in the early church and neighborhood schools, and were only introduced as distinct branches to a very limited extent before the adoption of the common school system. Among the German grammars are "Eine Deutsche und Englishe Gramatik," 1747, and "Anleitung zur Englishen Sprache," 1750, both of which were published by Saur.

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92. Wickersham, op. cit., p. 197. 93. Ibid., p. 199. 94. Ibid., p. 199.

CHAPTER XVI

ORGANIZATION, ADMINISTRATION AND SUPPORT

THE parochial schools of the German Reformed Church in Pennsylvania, as well as the parochial schools of other denominations of the eighteenth century, were characterized by the lack of a central organization. Even after the organization of Coetus in 1747, the minutes tend to show that the body apparently took but a slight interest in the schools. In fact, no evidence con be found in the minutes to show that the maintenance of schools was ever considered to be more than a local church affair. Parochial schools were begun by the congregations at their own initiation. While the Holland Fathers were concerned about education and inquired about the condition of the schools, again there is little evidence to show that the Fathers even supported financially more than seven or eight schools, and then only for a short time. Furthermore, the minutes of Coetus sent to Holland did not record all of the business transacted at any meeting of Coetus, hence it is difficult to make any harsh criticism of Coetus for its apparent lack of interest in educational matters when the indifference can only be concluded from the failure of the minutes of Coetus to cite what we consider to be adequate statistics on schools maintained by the various congregations.

The attitude toward the school as a local church affair is likewise reflected in the minutes of the Lutheran Ministerium for the same period.[1] The attitude of allowing each church to provide schools as it saw fit was no doubt fostered by the fact that the German States had taken the initiative in directing schools, hence it was but natural that the colonists should wait for the State likewise to take the lead in the New World, whereas the State pursued a "Laissez faire" policy. Furthermore, there was no minister sufficiently interested in making the schools a Coetus matter, rather than an item for each congregation to decide as it saw fit.

If the Reverend Schlatter had been retained as a member of Coetus there is a possibility that he might have been able to place the schools on a sound footing with an organization of the parochial schools, working through Coetus. Following the collapse of the Charity School Movement he probably would have turned his attention to the Reformed schools and would have exercised special efforts in their behalf. By reason of the valuable experience gained through his contact with the Charity School Movement, as organizer of the schools, Schlatter probably would have been able to set up an organization that would have centralized the schools.

The administration of the local schools was in charge of the church governing board, elected by the members of the respective congregations. In the instance of the Reformed Church the board was called the consistory, while in the instance of the Lutheran Church this board was called the church council. The latter name was likewise applied in many instances to the union church governing bodies. In the instance of the Philadelphia Church, the records use the term "vestry," a name more common to the Episcopalian Church.

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[1] Spaeth, op. cit.

The church regulations of Kutztown, Berks County, for 1792, provide that the ministers, elders, and deacons should provide for education.[2] Later regulations of 1805 provide that five trustees should be elected each year.[3] Three trustees were to have charge of the schools, and in co-operation with the ministers, deacons, elders and members should arrange for a quarterly examination. At Falkner Swamp, Montgomery County, the school was also under the direction of a board of trustees. In 1766 three trustees were retired from the board and two were elected.[4] In most churches there is no mention of the trustees, the school being under the governing body of the church.[5]

The duties of the governing bodies, with regard to the school, included the control of the schoolhouse, the arranging and conducting of quarterly examinations, providing for needed repairs,[6] making decisions relative to types of schools to be conducted, subjects to be taught, and the hiring of teachers.[7] In the hiring of teachers the governing board determined the subjects to be taught, the salary to be paid, and the number of pupils that the teacher would be required to instruct.[8] The governing board could admit children to the poor school and provide rules governing admissions.[9] Holi-

[2] Dietrich and Stoudt, op. cit., p. 82. [3] Ibid., p. 83.

[4] Record of Reformed Church at Falkner Swamp, Pennsylvania Genealogical Society, CI, p. 432. [5] Philadelphia, Memorandum Book.

[6] Dietrich and Stoudt, op. cit., p. 83.

[7] Hinke, Transcripts, B, V, (Philadelphia).

[8] Philadelphia, Memorandum Book. [9] Ibid.

days might be granted and longer vacation periods might be provided. Regulations concerning the use of the schoolhouse were also devised. Finally, in the case of complaint regarding the schoolmaster the church governing board was empowered to hear the complaint, and if the complaint was justified the matter would be submitted to the congregation for decision.[10] The union agreement of Lynn Church, Lehigh County, provided that a board of inquiry might be appointed to hear the complaint regarding the schoolmaster, the board to consist of three Reformed and three Lutherans. In case of a disagreement, a seventh member of the board might be chosen.[11]

In most instances but one schoolmaster was maintained by a congregation, hence, the administration of a single school was comparatively simple. Where two, or possibly more teachers were employed, as in the cities, petty jealousies resulted. Not more than a dozen churches ever maintained more than one school; hence the problem of providing for several schools was not a common problem. In the minutes of the Philadelphia consistory for the year 1784 it was proposed that one of the masters should be constituted the "ruler of the school" in order to prevent disputes arising concerning the division of the pupils. After some little discussion it was agreed that the two schoolmasters should be continued as before, the pupils to be divided according to their own best judgments.[12]

The use of the term supervision in this study is taken in a very broad sense, as the exercise of any deliberate control over the teacher and his work.[13] While the distinction between supervision and administration is clear today, the early settlers were hardly cognizant of the distinction. The matter of supervision generally fell to the lot of the minister, the church board, or to the church board and the minister. As a general rule the duty of supervision was a part of ministerial duty. It is easy to understand why the ministers were more often given the duty of supervision, since they were deemed to be better fitted for this work by reason of academic training and moral fitness.[14]

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[10] Dietrich and Stoudt, op cit., p. 63. Hinke, Transcripts, B, II.

[11] Hinke, Transcripts, A, 1762-1769.

[12] Philadelphia, Memorandum Book, May 19, 1784.

[13] Suzzalo, "Rise of Local School Supervision in Massachusetts," Teachers' College Contributions to Education, p. 144.

The recognition of the fitness of the minister as a supervisory officer is to be found in church regulations and provisions for education. The Synod of Dort in 1618 provided that the minister should be a sort of supervisory officer, visiting the public and the private schools, and thus exciting the schoolmasters to diligence.[15] The letter of the Reverend Wilhelmius to John Philip Boehm, under date of December 31, 1730, in preparing a plan for the regulation of the churches, provided that the minister should give the schoolmaster his salary, receiving a receipt from the schoolmaster.[16] Here is a decided recognition of the minister as a kind of supervisory officer. A close parallel is to be found in the schools of colonial Massachusetts, the minister serving as a supervisory officer, visiting the school and questioning the children.[17] At a meeting of the Pennsylvania trustees of the Charity School Movement in 1754 it is noted in the course of the proceedings that the clergy in all countries were reckoned fit persons to superintend the education of youth.[18]

In the minutes of Coetus, and scattered through the records of the various churches, appear frequent references to the ministers as the supervisory officers. The

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14. Suzzalo, op. cit., p. 49.
15. Barnard, "Scheme of Christian Education," American Journal of Education, V, pp. 77-78.
16. Hinke, "Life and Letters of the Reverend John Philip Boehm, p. 309.
17. Martin, Evolution of the Massachusetts Public School System, p. 64.

Philadelphia school regulations of 1760 provided that the schoolmaster should look upon the pastor as the principal superintendent of the school,[19] and acknowledge him as such. Among the duties of the minister at Reading was that of visiting the school and examining the children in the catechism.[20] In the minutes of Coetus for 1768 a delegate from the Lancaster congregation appeared with the complaint that the minister did not visit the church school often enough, nor did he examine the children.[21] The Reverend Hendel showed that he neglected nothing in this respect in as far as his duties permitted. An agreement was reached whereby one visit each week would be considered satisfactory. Such an agreement was probably arrived at on the basis of the common practice of the ministers present at this meeting of Coetus. In the instance of the country districts the visitations were probably less frequent.

The supervision was sometimes a part of the duties of the officers of the church. In the Philadelphia records it is noted that two members of the vestry or consistory were delegated to visit the school.[22] The visitation was to be made weekly and each member of the consistory who neglected this duty when his turn came was fined one shilling. At a later meeting in 1784 the provision for the visitation of the school by the members of the consistory was reconsidered, the duty of school visitation probably proving irksome to the different members of the consistory.[23] In 1786 it was decided by the Philadelphia consistory that the minister should thereafter visit the school, with or without a member of the vestry.[24] In all probability the minister made his visitations alone. An entry in the Philadel-

[18] Smith, op. cit., I, p. 72. [19] Van Horne, op. cit., p. 32.
sylvania German, VII, p. 395. [21] Hinke, Minutes of Coetus, p. 270.
[20] Miller, "Early History of the Reformed Church in Reading," Penn-

phia records of 1793, in connection with the hiring of Christoph Schreiner as schoolmaster,[25] notes that the schoolmaster should instruct under the superintendence (aufsicht) of the church consistory.

In some instances the supervision of the school was the combined duty of the minister and the church governing body. A provision of the Philadelphia records in 1791 provided that the Reverend Winkhaus and two members of the consistory should visit the school on the first Monday of each month for the purpose of inquiry and inspection.[26] The will of Jacob Winney of Philadelphia specified that the free school provided for in his will should be conducted under the "inspection and visitation" of the minister, trustees, elders, and the deacons of the congregation and their successors.[27] This provision very wisely gave recognition to the fact that the visitation could be little more than inspection. The duties of the combined boards were similar to those of the trustees or consistory.

Methods of financing the schools of the church probably had some slight variations in the different communities. On the whole, however, the means were probably the same. Since the maintenance of the schools was regarded as a Christian duty, the support of schools became an obligation. The letter of the Reverend Wilhelmius to the Reverend John Philip Boehm in 1730 emphasizes the fact that all Christians are under necessary obligation to contribute to the maintenance of church and school.[28] Throughout the century the question of finance was one of the vital problems, beginning with the reports of Boehm to the Holland Fathers and continuing through the reports in

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22. Hinke, Transcripts, B, V, January 12, 1784.
23. Philadelphia, Memorandum Book, April 5, 1784.
24. Ibid., October 2, 1786.
25. Hinke, Transcripts, B, V, July 29, 1793. 26. Ibid., January 24, 1791.
27. Philadelphia, Consistory Minutes, II, May 19, 1795.

the minutes of Coetus. In the Coetal letter of 1768,[29] the writer states that the congregations were poor, some more so, others less so. Churches and schools were dependent upon the congregations, and the ministers and the schoolmasters often were forced to live on voluntary contributions.

Means of support for the German Reformed Church parochial schools may be reduced to the following: assessments for tuition or rate bills, bequests, appropriations from the alms funds, lotteries, donations from the Holland Fathers, donations from the members of the congregations, free land grants, and the miscellaneous donations, such as labor and material for the building of the schoolhouse.

A very important item in the support of school was the assessment for tuition or the rate bill. While this item has been in part discussed under the chapter dealing with teachers' salaries, it is deemed to be sufficiently important as a phase of school support to be accorded a place in this chapter. In Philadelphia, in 1796, the German teachers were paid eleven shillings for each pupil per quarter, while the English teachers received from eighteen to thirty-five shillings per quarter.[30] In the notebook of Nicholaus Korndoerffer, covering the years 1782 to 1798, the rates varied from seven to nine shillings per quarter plus firewood delivered at the schoolhouse.[31] The income of the teacher was likely to be reduced by the lower rates paid for the children attending "as poor," due to some parents endeavoring to save a few shillings by sending their children as charity pupils. The rate bill method of financing education worked a hardship on the teacher since he dared not discipline too strictly lest the children be

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[28] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 308.

[29] Hinke, Minutes of Coetus, p. 273.

[30] Philadelphische Correspondenz, February 23, 1796.

withdrawn from the school. Newspaper articles of the period tended to look upon the rate bill as a serious detracting influence from the efficiency of the school.[32] Some parents sent their children to school until it was time for the collections to be made. Others maintained their children in the school but complained continually about having to pay so much money for the education of their children.

The united interests of the church and of the parochial school were remembered by legacies. The maintenance of the Philadelphia church school was made possible in part by the bequests within the years 1762 and 1800.[33] Examples of these bequests are those of John Schweighausser and Jacob Winney. The former bequest provided the sum of one hundred pounds, the interest of which was paid to the schoolmaster over and above his yearly salary. The payment of six pounds to the Philadelphia schoolmaster is noted in various years.[34] The will of Jacob Winney provided for the establishment of a charity or free school for the instruction of the poor children of the congregation.[35] In case there were not sufficient poor children in the congregation, the will provided that children from the other denominations might be admitted. In the Reading account book appears an entry to the effect that the executors of the estate of Francis Wenrich gave fifty pounds towards the erection of the schoolhouse.[36] Under the provisions of the will of Jacob Riess, ten pounds were received by the Indian Creek congregation, Montgomery County, in 1744, the interest of the bequest to be used for the instruction of poor

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[31] Brendle, "Nikolaus Korndoerffer," Perkiomen Region, I, pp. 104-108; II, pp. 11-13. [33] Van Horne, op. cit., p. 59.

[32] Neue Unpartheyische Readinger Zeitung, November 21, 1798.

[34] Philadelphia, Order Book, December 6, 1784. Ibid., December 2, 1787. [36] Reading, Account Book, November, 1780.

[35] Philadelphia, Consistory Minutes, II, May 19, 1795.

children.[37] This money was appropriated in 1791 to purchase additional land for the school. A similar bequest was made by Jacob Riess to the Tohickon Church, Bucks County.[38] By the will of Andrew Bersinger, the Lancaster congregation received a house and a lot. This property was sold and the proceeds, two hundred and six pounds, were devoted to the parsonage and the schoolhouse.[39] Wills shortly following the close of the century include those of Christoph Ludwig, baker-general of the Revolution, who gave one hundred and twenty-five pounds to the Philadelphia congregation to be used for the education of poor children,[40] and the will of John C. Ludwig Schaeffer, of Allegheny Church, Berks County, who gave a sum of money to be devoted to the use of the school and for the congregation.[41]

The alms money was another source of revenue for the school. The church regulations of Boehm's congregations in 1728 provided that in all the churches an offering should be taken at the close of the services in order to meet the necessities of the church and school.[42] This practice is continued in some churches even to the present day to provide alms money. In 1736 the Kirchen Regeln of Great Swamp Church, Lehigh County, provided, among other things, the alms money might be used for any improvements that were neded at church or school.[43] During the year 1774 part of the alms money at Dryland Church, Northampton County, was applied to the schoolhouse.[44] Under date of November 2, 1786, appears a receipt for money for the schoolhouse debt at Plainfield Church,

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[37] Hinke, History of Tohickon Church, p. 23.

[38] Idem, Transcripts, Tohickon Account Book, December 16, 1774.

[39] Cramer, op. cit., p. 79.

[40] "Christoph Ludwig, Baker General in the Army of the United States During the Revolutionary War," Pennsylvania Magazine, XVI, p. 347.

[41] Stein, op. cit., p. 291.

[42] Hinke, Life and Letters of the Reverend John Philip Boehm, p. 166.

[43] Great Swamp, Kirchen Buch, April 24, 1736.

Northampton County, the money being taken from the alms fund.[45] In the Allentownship or Stone Church records, Northampton County, an entry appears for the year 1792 noting that seven pounds, seven shillings, four pence were taken from the alms money and used for the repairing of the schoolhouse.[46] The Lowhill Church agreement of 1798 specifies that if repairs were deemed necessary to either the church or schoolhouse that the money be taken from the union alms fund.[47] From the evidence at hand it is apparent that the appropriation of money from the alms fund for repairs was a common practice.

Lotteries were frequently utilized by the different churches for the purpose of raising funds during the colonial period. While lotteries were more common for churches than for schools, it may well be assumed that the schools in almost every instance benefited from the church lotteries. The first of these lotteries noted was set up in 1747, the practice continuing until 1833. In 1754[48] a notice appears in Saur's Germantown paper relative to the Philadelphia Reformed Church schoolhouse lottery. This lottery aimed to raise six hundred and seventy-five pounds for the purpose of building a schoolhouse and for aiding the schoolmaster. There were three thousand tickets, consisting of one thousand eight hundred seventy blanks, and one thousand one hundred thirty prizes, the prizes ranging in value from one prize of five hundred dollars to eight hundred and fifty prizes of six dollars each. Tickets sold at four dollars each. Of the total amount of money, the church received a fifteen per cent. discount. Entries of this lottery appear in the records of

44. Dryland, Account Book, January 2, 1774.
45. Plainfield, Receipt, November 2, 1786.
46. Allentownship Church, Account Book, December 26, 1792.
47. Hinke, Transcripts, B, I, June 6, 1798.
48. Hinke, Transcripts, A, VI, 1752-1755, January 16, 1754.

the Philadelphia congregation for the year 1754.[49] A Lancaster lottery, appearing in 1761, was drawn in 1765. This lottery was distinctly for the benefit of the school. From this lottery about seven hundred twenty pounds were realized, the total cash prizes amounting to about eighteen thousand dollars. St. James' Episcopal Church of Lancaster shared in this lottery.[50] Lotteries conducted by the German Reformed Church at York,[51] and at Schaefferstown Church, Lebanon County,[52] were distinctly church lotteries as far as can be learned, but it is assumed that the schools also participated in the benefits. A lottery conducted by Worcester Church, Montgomery County, also included provision for the schoolhouse.[53] Many of the lottery tickets pictured by Martin[54] in his study of lotteries are similar to the Lancaster lottery tickets.[55]

An indirect source of school support was the land upon which the schoolhouse stood. In many instances the land was given for church and for school purposes, a very common method of securing the necessary land. In 1719, Henry Sproegel of Falkner Swamp gave fifty acres of land for church and for school purposes.[56] During the year 1734 one hundred thirty-two acres of land were donated for church and school at Oley, Berks County.[57] The deed for the land at Millbach, Lebanon County, provided for but one acre of land to be used for church, schoolhouse, and cemetery.[58] The first plot of ground at Maxatawny Church, Berks County, was donated in 1751 by Peter DeLong and wife for church and school purposes.[59] In 1764 the Maxatawny congregation received an additional acre of land, the deed stating specifically that the land was to be used for school purposes.[60] In 1765 the Schaefferstown Church, Lebanon County, received a plot of ground for church and school purposes from the founder of the village.[61] During the year 1789, an act was approved by the legislature for appropriating five thousand acres of land for the purpose of endowing a free school for the Reformed congregation at Philadelphia.[62] By 1790 this land had been. surveyed.[63] The land for the Sinking Spring congregation, Berks County, was donated in 1793.[64] Other donations of land might be cited. These tracts of land indirectly paid the schoolmasters, since the schoolmasters often farmed the church land and had the use of certain sections. The land might also be rented, which would provide an income for the school.

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[49] Philadelphia, Minutes of Consistory, II.

[50] Cramer, op. cit., p. 41. [51] Colonial Records, IX, p. 579.

[52] Egle, History of Lebanon County, p. 202.

[53] Colonial Records, IX, p. 580. [55] Lancaster, Lottery Tickets, 1761.

[54] Martin, "Lotteries in Pennsylvania Prior to 1833," Pennsylvania Magazine, XLVIII, pp. 66-69; 159-181.

Donations proved to be a fruitful source of income for the Reformed schools and teachers during the eighteenth century. Donations were necessary in the early history of the schools due to the poverty of the people. In his notebook or diary of 1746 Schlatter states that he had hopes that a donation might be given to a schoolmaster, since the people were too poor to support the teacher.[65] In 1752 the Millbach teacher requested a donation from Coetus in order to pay money which was yet due on his passage.[66] The minutes of Coetus for 1753 report that the teachers were brought into the most deplorable circumstances, hence, donations were solicited.[67] For the year 1753 the teachers received a total of thirty pounds.[68] The donations to the schoolmasters continue throughout the minutes of Coetus.

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56. Weiser, op. cit., p. 9.
57. Montgomery, History of Berks County, p. 738.
58. Millbach, Deed, August 15, 1751.
59. Hinke, Transcripts, A, VII, 1755-1762.
60. Smith, Historical Sketch De Long's Church, p. 5.
61. Schaefferstown, Deed, September 6, 1765.
62. Colonial Records, XVI, p. 296. 63. Ibid., XVI, p. 442.
64. Montgomery, History of Berks County, p. 1174.

At the various meetings the ministers as a rule solicited donations for their own schoolmasters.

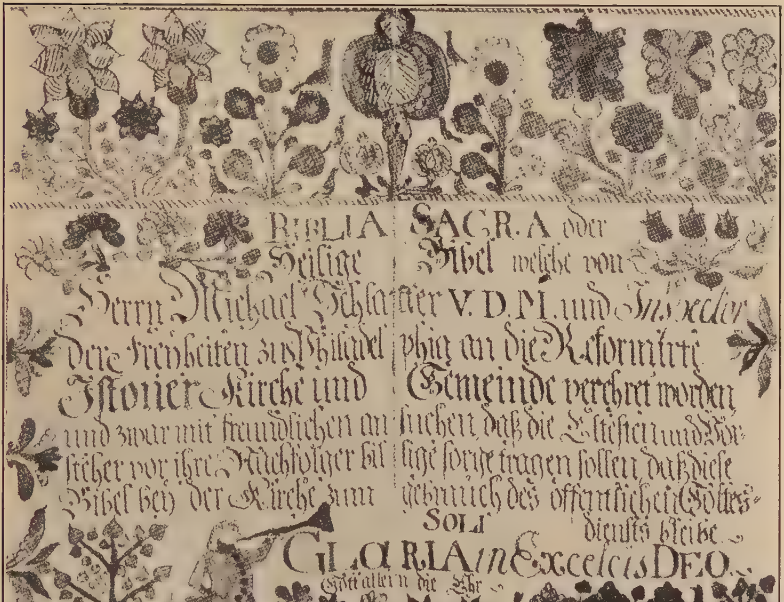
In addition to the donations from the Holland Fathers there were also the donations from the private individuals. In 1788 a Mrs. Catherine Opp gave the sum of five pounds to the Reformed congregation in Easton, Northampton County, the income to be used for the education of a poor child.[69] In addition there were donations direct to the teachers from the patrons of the schools.[70]

Subscription lists also were a source of financial aid and support. In 1766, Schoolmaster Theodore Hofius of Schaefferstown, Lebanon County, along with a member of the congregation, circulated a petition for funds to repair the schoolhouse.[71] During the year 1767, Schoolmaster Nicholaus Korndoerffer of Worcester or Wentz's Church, Montgomery County, circulated a petition in Philadelphia for the benefit of the church.[72] Part of the funds were devoted probably to the school. Among the Hanover records, York County, is an undated subscription list which has been placed between the years 1775 and 1779. The subscription list is headed, for the "Schulhaus Gebau."[73] This list includes donations of money, labor, and material. A similar list is included among the records of the Easton Reformed Church, the donation list again including cash and donations of labor.[74] Another subscription list is that of Harrisburg, Dauphin County, under date of the year 1791.[75]

Among the other means of securing funds for the

65. Hinke, "Diary of Reverend Michael Schlatter," Journal Presbyterian Historical Society, III, p. 169. 66. Hinke, Minutes of Coetus, p. 74.
67. Ibid., p. 88. 68. Ibid., p. 89. 69. Hinke, Transcripts, B, I.
70. Idem, Minutes of Coetus, p. 273.
71. Schaefferstown, Document, Petition, August 5, 1766.
72. Worcester, Account Book, 1765-1768.
Brendle, "Nikolaus Korndoerffer," Perkiomen Region I, p. 104.
73. Hanover, Document, Subscription List (Undated).

School House, Easton



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Herrn Michael Schlatter V. D. M. und Inspector
dere Freyheiten zu Philadelphia an die Reformirte
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und zwar mit freundlichen anſuchen, daß die Elteſten und Vor-
ſteher vor ihre Nachfolger billige ſorge tragen ſollen, daß dieſe
Bibel bey der Kirche zum gebrauch des offentlichen Gottes-
SOLI dienſts bleibe.
GLORIA in Excelcis DEO.
Gott allein die Ehr

Illuminated Pages
in a Bible Presented to the Easton Congregation

school and school teachers was the sale of Bibles, which was resorted to in one instance at least.[76] In case of repairs to the union schoolhouses or the maintenance of the school, the cost was divided between the congregations according to previous agreement.

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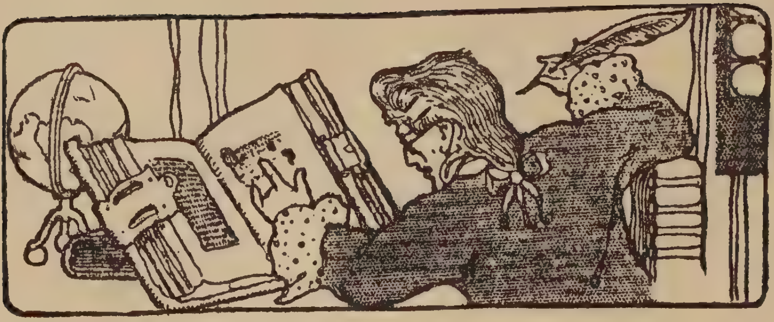
74. Easton, Document, Subscription List (Undated).
75. Egle, History of Dauphin County, p. 330.
76. Hinke, Transcripts, A, III, 1734-1744.



CHAPTER XVII

SCHOOLMASTERS AND SCHOOL BUILDINGS

AMONG the neglected self sacrificing heroes of colonial history, none deserve greater credit than the school teachers. Not among the least of those who also served was the German parochial schoolmaster. Upon him fell the maintenance of church and school in many places. In addition to "keeping school" he was expected to act as organist and chorister, and in the absence of a minister he was expected to read sermons and conduct public worship. Wages were insufficient, and even where pupils could be gathered in sufficient numbers, the schoolmaster was hampered in his work by being dependent upon the parents of the pupils for his support. Often the parochial schoolmaster lived in want. Had it not been for these parochial schoolmasters the work of the church would have suffered seriously, and without their services many colonial youths would have had an even more limited education, limited as it was under the best circumstances.

In spite of the menial position which the schoolmaster was forced to occupy, he was an important person in the founding and the maintenance of the early churches. The number of ministers was small and the visits which the ministers were able to make were indeed few, hence, the schoolmaster became a sort of vicar. In some instances the schoolmaster headed the group of German emigrants to America, reading sermons and prayers to them, and singing hymns with the group after the custom of the Fatherland.[1] The earliest example of such a schoolmaster leading the religious services of the people in this country was John Philip Boehm. Once these colonists had settled in a region to which the minister seldom came, it was but natural that the schoolmaster should continue his religious service. Very often the people took matters into their own hands when a minister could not be secured, building a schoolhouse and drafting the schoolmaster to read sermons to them from approved European collections.[2] Naturally some of these schoolmasters developed talent as public speakers and often irregularly assumed the ministerial office. In the report of Boehm for 1739, he writes that singing up to that time had to be conducted as best they could in the absence of a schoolmaster, showing quite clearly that the schoolmaster was considered to be a valuable aid to the church.[3] The report of the Reverend Helffrich in 1792 likewise emphasizes the importance of the schoolmaster as an aid to the minister in the instruction of youth.[4]

That which Meriwether wrote concerning the New England schoolmaster was equally true of the German Reformed Church schoolmaster, namely, that the qualifications demanded of schoolmasters had little to do with education.[5] Instead emphasis was placed in most instances on ability to play the organ, lead the singing, act as sexton, act as church clerk, read sermons, and ability to assist with the church services. In some cases the schoolmaster was required to present testimonials as to his moral character.[6] The ability to play the organ and to lead the singing were particularly requisite qualifications. In case of union schools, the denominations alternated in the selection of a schoolmaster. Whenever possible a schoolmaster was selected who was able to play the organ, the denomination forfeiting its turn to select the schoolmaster if it did not have a musically qualified candidate.[7] If the teacher were able to teach the children the catechism, and to read, write, and cipher after a fashion, the parents were satisfied. That teachers' qualifications were low in 1746 is attested to by Schlatter, who writes that the schoolmasters were not of much account and that salaries were low,[8] hence few could make a living by teaching. Qualifications for actual teaching service were likewise slighted by the Lutheran body. In 1783 a man appeared to be admitted to the ministry. After the examination it was concluded that his character being very poor, and inasmuch as he showed no promise of improvement, he was barred from serving the ministerial office and instead was advised to take up school teaching.[9] A similar instance in the Reformed Church occurred in 1786 in the case of candidate Chitara, who was likewise given the advice by the Holland Fathers that he become a school teacher.[10] The qualifications of the schoolmaster, as provided in the regulations of the Philadelphia school for 1760, stated that the schoolmaster should be qualified in reading, writing, arith-

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[1] Beidelman, Story of the Pennsylvania Germans, p. 130.
Rupp, History of Lebanon and Berks Counties, p. 411.

[2] Klein, op. cit., II, p. 733. [3] Hinke, Minutes of Coetus, p. 13.

[4] Ibid., p. 453. [5] Meriwether, Our Colonial Curriculum, p. 17.

[6] Hinke, Transcripts, A, IX, 1770-1784. [9] Spaeth, op. cit., p. 187.
(St. Michael's Church, Berks County, August 6, 1769.)

[7] Ibid., A, VIII, 1762-1769.
(Ebenezer Church, Lehigh County, "Vertrag.")

[8] Hinke, "Diary of the Reverend Michael Schlatter," Journal of the Presbyterian Historical Society, III, p. 168.

[10] Letters from Holland, Chambersburg, 1841, p. 22.

metic, and singing, and that he pass an examination in these branches before being approved. It was also required that he live an exemplary life.[11] The qualifications of the teacher at Kutztown were like those for the Philadelphia teacher.[12]

It sometimes happened that the teacher had an unsavory past in Europe. Others had been soldiers, and with their high temper and harsh manners, became the terror of the schools and of the neighborhood. Once such an individual was installed in a community it was more difficult to get rid of him than it was to hire him.[13] A teacher of German extraction always had preference over an English teacher, even in the selection of a teacher for an English school.[14] In some cases, however, when German teachers were not available, English or Irish teachers were employed.[15]

The early schoolmasters were for the most past European trained, hence were able sometimes to teach the advanced branches in addition to the elementary branches.[16] That the type of teachers was of lower grade toward the middle of the eighteenth century is noted in Saur's almanac for the year 1752.[17]

The schoolmaster was usually elected by the congregation. At Egypt Church, Lehigh County, the teacher was given a trial before the congregation, and if found worthy was elected by a majority vote of the congregations.[18] This manner of election was common practice in Kutztown,[19] Allentown,[20] Allentownship[21] and Lowhill.[22] The regulations of the Kutztown congregations provided that there must be at least two or three candidates.[23] In the case of the Philadelphia congregational school it appears that a "call" was sent to the schoolmaster. This device is noted in the instances of Schoolmasters Freytag[24] and Schneck.[25] The Lowhill congregation provided that the schoolmaster might be elected for three years. If at the end of that time there were no complaints he might be elected for another three year period.[26] Procedure in dismissing a schoolmaster provided that a complaint might be brought against the schoolmaster by a member of the congregation. The complaint was investigated by the church council, and if the complaint was justified the findings of the church council were submitted to a meeting of the congregation or congregations, a vote being taken to decide whether the schoolmaster should be retained or dismissed.[27] In case of dismissal, a notice was probably given to the schoolmaster. At Allentownship, Northampton County, the schoolmaster received a three months notice of his dismissal, during which time he was expected to perform his usual duties.[28] In the Philadelphia congregation a three months notice was given in one instance,[29] while in another instance the schoolmaster was given a six months notice.[30]

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[11] Van Horne, op. cit., p. 32.

[12] Dietrich and Stoudt, Centennial History of Kutztown, p. 82.

[13] Dubbs, "History of the German Reformed Church," American Church Series, VIII, p. 243. [14] Hinke, Transcripts, B, V, February 16, 1797.

[15] Idem, Minutes of Coetus, p. 347.

[16] Mathews and Hungerford, op. cit., p. 74.

[17] Saur, Hoch Deutsch Americanische Salender fur des Jahr, 1752.

[18] Egypt, Wahre Abschrift von den Originellen Verbindnisz und Schlusz, p. 2. [19] Dietrich, op. cit., p. 82.

[20] Allentown, Kirchen Regeln. [21] Hinke, Transcripts, B, II.

The duties of the schoolmaster were many and varied. He stood in close relation to the minister; hence was called upon to perform duties in connection with the church. As schoolmaster he taught the children in reading, writing, spelling, arithmetic, as well as praying, singing, and the catechism. In some discussions of the early schools in the German language, the terse statement, "Er hat schulgehalten," is used. This statement is truly expressive of the work of the early teachers, namely, "keeping school."[31] In relation to the church, the schoolmaster read sermons and prayers in the absence of the minister, assisted the minister in the religious services, acted as clerk for the congregation, and in addition he might assist in the collection of subscriptions for the support of the church and the school. Miscellaneous duties might include attending to the clock,[32] ringing the church bell daily at an appointed hour or hours. In some churches, as at Philadelphia, the European custom prevailed of having the bell rung on Saturday evening at six o'clock to mark the end of the week's work. The schoolmaster was also expected to confer with the church council or trustees from time to time relative to the matters affecting the welfare of the school.[33]

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[22] Ibid., B, I. [23] Dietrich, op. cit., p. 83.

[24] Hinke, Transcripts, B, V, October 9, 1783.

[25] Ibid., A, X, 1784-1830, June 10, 1793. [26] Hinke, Transcripts, B, I.

[27] Hinke, Transcripts, A, X, 1784-1830. (Egypt Church.)

[28] Ibid., B, II, Kirchen Ordnung. [29] Ibid., B, V, April 23, 1786.

Reference has been made to the fact that the schoolmaster was expected to be able to play the organ. This qualification appeared in the advertisements for teachers during the eighteenth century.[34] In 1779[35] the Philadelphia schoolmaster received fifty pounds per year for playing the organ, while in the Ebenezer congregation, Lehigh County, the schoolmaster received the use of the church land for this service.[36] The contract of Christoph Schmidt with the Philadelphia congregation required that he play the organ on Sundays and on holidays.[37] In addition to playing the organ the schoolmaster was required to lead the singing,[38] both at the regular services and on special occasions.

30. Ibid., A, X, 1784-1830, February 2, 1793.
31. Helffrich, Geschichte Verschiedener Gemeinde, p. 43.
32. Wickersham, op. cit., p. 140.
33. Dietrich and Stoudt, op. cit., p. 83.
34. Knauss, Social Conditions Among the Pennsylvania Germans in the Eighteenth Century, p. 77.
35. Hinke, Transcripts, B, V, October 4, 1779.
36. Hinke, Transcripts, A, VIII, 1762-1769.

According to an entry in the Philadelphia records for the year 1747, the schoolmaster received a stipulated sum of two shillings six pence for singing at funerals. In addition to singing in connection with church duties the schoolmaster might conduct a singing school, receiving additional money for this service.[39]

Emphasis on the value of the schoolmaster as a vicar in the congregation is noted in a letter of the Reverend John Philip Boehm to Deputy Velingius in 1739.[40] As an assistant to the minister, the schoolmaster was called upon to read sermons and prayers. The existence of sermon books is noted in the records of such churches as Kimmerling's Church, Lebanon County,[41] and Great Swamp Church, Lehigh County.[42] The editing of sermons to be read in the churches may be traced back to the work of Alcuin in the eighth century. While at the court of Charlemagne, Alcuin edited a series of sermons, a sermon for each Sunday in the year.[43] The entry in the Kimmerling's Church record states that the sermon book belonged to the congregation, the schoolmaster reading sermons to the congregation in the absence of a minister.[44] The Reverend Lischy calls attention to the fact that the schoolmaster assisted him by reading the service for baptism.[45] The Reverend Schlatter likewise notes in his diary that Schoolmaster John Berger of Philadelphia read the sermon to the congregation in the absence of the minister.[46] In addition to assisting in religious services the schoolmaster was sometimes called upon

37. Hinke, Transcripts, B, V, July 29, 1763.
38. Schlosser's Artikel der Gemeinschaftlichen Kirche in Obern Theil von Whitehall, Article X. 41. Kimmerling's Kirchen Protocol.
39. Philadelphia, Memorandum Book, July 2, 1787.
40. Hinke, Life and Letters of the Reverend John Philip Boehm, p. 240.
42. Brendle, "Perkiomen Region," "Historical and Natural Science Society, Perkiomen Region, I, p. 42. 44. Kimmerling's Kirchen Protocol.
43. Cubberly, History of Education, p. 142.
45. Hinke, Transcripts, Diarien der Land Prediger.

to be a "defender of the faith" against other religious groups.[47]

Beside performing some of the duties of the ministerial office the schoolmaster also served as clerk for the congregation. Dr. William J. Hinke, who has made a careful study of the writing of the early ministers and schoolmasters, has identified in many of the church records the writing of schoolmasters. In many instances the schoolmasters later became ministers, hence the identity of the writing is more easily confirmed, as in the cases of Schoolmasters, John Conrad Steiner at Plainfield,[48] John Weber at Kimmerling's Church,[49] and John Daniel Jung at Longswamp.[50] In the Longswamp record is the short historical sketch of the congregation written by Schoolmaster Weimer.[51] At Kreutz Church, John Dysert served as secretary for the building committee of the church,[52] while at Egypt Church the accounts for the building of the church and the school were kept by Schoolmaster Conrad Schneider.[53] The signing of orders, the keeping of building accounts and the keeping of the records of the congregation were common tasks of the schoolmaster.[54] The duty of keeping the records of the congregation was also a common duty of the schoolmasters of the Lutheran group, as is noted in the minutes of the Lutheran Ministerium for 1793, in which it is recommended that each congregation should have its records kept by the schoolmaster.[55] Among the Philadelphia records is a letter of dismissal of a parishioner from

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46. Idem, "Diary of Reverend Michael Schlatter," Journal of the Presbyterian Historical Society, III, p. 168.
47. Hinke, Minutes of Coetus, p. 24.
48. Hinke, Transcripts, B, III, August 4, 1766, Appendix A.
49. Kimmerling's Kirchen Protocol, July 1781.
50. Hinke, Transcripts, B, II, 1800-1803. 51. Ibid., B, II.
52. Ault, op. cit., p. 5. 53. Egypt, Account Book, 1785.
54. Lancaster, Account Book, May 1, 1799.
Egypt, Account Book. 55. Spaeth, op. cit., p. 264.

the Lancaster congregation to the Philadelphia congregation, the letter being signed by the Lancaster schoolmaster.[56] In addition to keeping the records the schoolmaster might be called upon to solicit funds, as in the instances of Schoolmaster Nicholas Korndoerffer at Wentz's Church,[57] Montgomery County, or Schoolmaster John Theodore Hofius at Schaefferstown, Lebanon County.[58]

That the schoolmasters were in most instances very skillful penmen is attested to by samples of their writing that remain. Sometimes this skill was extended to the making of certificates of various kinds and to decorating the fly leaves of books. An example of this is the baptismal certificates of the Schaefferstown Church, probably designed and executed by the schoolmaster.[59] Another example is the Bible of the Easton congregation, the design in the latter instance probably being executed by Jost Vollert, the parochial schoolmaster.[60] Sometimes the schoolmaster designed mottoes which he gave to the pupils as rewards.[61]

The income of a parochial schoolmaster was never princely. This income was gathered from a variety of sources, including regular salaries, donations, incomes from pupil assessments, bequests, use of church buildings and grounds, payment for extra services, as singing at funerals, and donations of wood, clothing, and food. Depending upon the form of contract, the schoolmaster might receive a bonus at the end of a term of service.

In 1746 Schlatter wrote that there were plenty of schoolmasters but that most of them were too poor to attend to their work properly.[62] In 1751 Schlatter

[56] Hinke, Transcripts, A, VIII, 1762-1769, December 15, 1763.
[57] Wentz, Account Book, 1765-1768.
[58] Schaefferstown, Documents, Subscription Petition, August 5, 1766.
[59] Schaefferstown, Baptismal Certificate, Schweizer, April 1, 1769.
[60] Kieffer, op. cit., p. 40. [61] Rosenberger, op. cit., p. 77.

stressed the fact that the schoolmasters were not able to live from the income of their schools, hence were forced to resort to manual labor in order to support themselves. During the year 1753 it is reported that the schoolmaster at Cocalico had lived on bread and water all winter.[63] In the Coetal letter of 1768 it is reported that the ministers and schoolmasters were dependent upon voluntary contributions.[64]

Inasmuch as many items entered into the income of the schoolmaster, a definite income cannot be even estimated. In 1779 the Philadelphia schoolmaster received fifty pounds for playing the organ and for his salary.[65] At Falkner Swamp the item of ten pounds appears following the schoolmaster's name.[66] Accounts of the Philadelphia congregation include various items that might be credited to the schoolmaster's income, as playing the organ, blowing the bellows of the organ, teaching poor children, a sum in lieu of the number of pupils promised, and similar items.[67] A contract with Christoph Schmidt, Philadelphia, allowed him twelve pounds per year, five-fourths dollars per quarter for each child for tuition, plus two shillings six pence in winter from each child for fire wood. In addition, he received five pounds per year as a donation and free dwelling.[68] In the Weber diary, opened in 1764, it is recorded that John William Weber received one penny daily from each student as the rate of tuition.[69] In 1798 John Doll, schoolmaster at Lancaster, received five pounds for six months church service.[70] In case the schoolmaster was called from a distance he was allowed traveling expenses, as in the instance of Schoolmaster Freytag at Philadelphia in 1789.[71] The amounts

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[62] Hinke, "Diary of the Reverend Michael Schlatter," Journal Presbyterian Historical Society, III, p. 168.

[63] Stein, op. cit., p. 34. [64] Hinke, Minutes of Coetus, p. 273.

[65] Philadelphia, Consistory Minutes, II.

[66] Roth, op. cit., pp. 28-31. [67] Philadelphia, Order Book.

received by the schoolmasters in the various congregations no doubt varied, depending on the sources of income available, hence it is impossible to say what was the income of schoolmasters in general.

Donations are frequently referred to in the minutes of Coetus for the "poor school teachers." Schlatter's interest in the schools of the church no doubt stimulated the giving of donations. The donations in the minutes of Coetus not only include gifts to specific schoolmasters, but also include lump sums divided among individual schoolmasters.[72] Donations to the schoolmaster by the members of the congregation are also noted. In the Hoffman contract of the Lancaster congregation appears the stipulation that the congregation promised a voluntary offering from all the members of the church, the amounts donated by each to be written in a special register and arranged according to the amounts contributed.[73] A donation from the congregation is also stipulated in the agreement of 1776, in which Hoffman agreed to retire from teaching.[74]

The income of the teacher in a large measure was determined by the number of pupils that he was able to enroll and retain as regular pupils. An article in the "Philadelphische Correspondenz" in 1796 states that a teacher was able to maintain himself respectably if he had fifty or sixty pupils.[75] The plan of the teacher being dependent upon his pupils hampered the teacher in matters of discipline. He dared not reward the worthy or punish the indolent, lest he offend some of his patrons and have the children withdrawn from the school, thus losing part of his income. Again, the

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68. Hinke, Transcripts, B, V, July 29, 1793.
69. Idem, Transcripts, B, I, Record of the Reverend John William Weber.
70. Lancaster, Account Book, May 1, 1798.
71. Philadelphia, Memorandum Book, July 5, 1784.
72. Hinke, Minutes of Coetus. 73. Wickersham, op. cit., p. 140.
74. Lancaster, Documents, Withdrawal Agreement, January 6, 1776.

plan of having the teacher collect the tuition bills from the patrons of the school gave ample opportunity for misunderstandings to arise. The Philadelphia Consistory in 1786[76] adopted the plan of guaranteeing the schoolmaster seventy pupils, but when they had to make up the deficiency for several years the plan was abandoned.[77]

The use of the church property was considered a part of the schoolmaster's salary. In an advertisement for a schoolmaster for Bern, Berks County, the teacher was offered the use of a good garden and meadow.[78] At Lowhill Church, Lehigh County, the teacher received the use of the church land for leading the singing, but was paid extra for singing at funerals and for teaching.[79] At Lynn or Ebenezer Church, Lehigh County, the schoolmaster received the use of the schoolhouse and the church land for playing the organ.[80] At Tulpehocken, Lebanon County, the schoolmaster likewise had the use of the church property.[81] In most churches the schoolmaster lived on the church property, in many instances occupying one side of the schoolhouse, while the other side was devoted to school purposes. Free dwelling is likewise noted in the Hoffman contract, Lancaster.[82] In case the schoolmaster did not live on the church property he probably received additional allowance, as in the instance of the Philadelphia schoolmaster in 1786.[83]

The schoolmaster also received donations other than money. Wood for the schoolmaster appears in the records of Lancaster[84] and Falkner Swamp.[85] An order appears in the Philadelphia records noting payment

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75. Philadelphische Correspondenz, February 23, 1796.
76. Philadelphia, Memorandum Book, October 2, 1786.
77. Ibid., January 1789. 78. Knauss, op. cit., p. 78.
79. Mathews and Hungerford, op. cit., p. 292.
80. Hinke, Transcripts, A, VIII, 1762-1769, August 25, 1766.
81. Trinity-Tulpehocken, Agreement, April 1, 1786.

for clothes for Schoolmaster Freytag.[86] At Falkner Swamp the schoolmaster received fruit as part payment.[87] The item of "Hauling for the schoolmaster" also appears.[88] In the Philadelphia congregation the schoolmaster's son pumped the bellows for the organ, thereby adding to the family income.[89]

The Philadelphia records contain references to the Schweighausser bequest, the interest of which was paid to the schoolmaster.[90] During certain years at Falkner Swamp Church, as in 1766, the receipts were not sufficient to pay the schoolmaster,[91] while in 1773 appears reference to back salary being paid.[92] A bonus or withdrawal offering was given in some instances to the schoolmaster, as in the case of Freytag at Philadelphia,[93] or the withdrawal of Hoffman at Lancaster.[94]

A serious hindrance to the efficiency of the schools was the withdrawal of schoolmasters from the work of teaching to become ministers. Many of the schoolmasters, after reading sermons for a time, deemed themselves qualified to assume and to carry on the regular work of the ministry. Some were admitted to the Coetus and became able ministers of the German Reformed Church, while others who were refused admittance to Coetus preached irregularly in the churches not affiliated with Coetus. Both classes of men rendered valuable services to the church. The opportunity to preach was open to the unordained schoolmasters, since the demand for ministers was greater than the supply. Among the teachers who became

82. Wickersham, op. cit., p. 140.
83. Philadelphia, Order Book, July 23, 1786.
84. Wickersham, op. cit., p. 140. 85. Falkner Swamp, Specificatio, 1777.
86. Philadelphia, Order Book, January 3, 1785.
87. Falkner Swamp, Specificatio, 1774. 88. Roth, op. cit., pp. 28-34.
89. Philadelphia, Order Book, April 2, 1785.
90. Ibid., December 6, 1784; December 2, 1787.
91. Falkner Swamp, Specificatio, 1766. 92. Ibid., 1773.
93. Hinke, Transcripts, A, X, 1784-1830, February 2, 1793.

ministers might be mentioned, John Philip Boehm, Frederick Casimir Muller, John Christopher Gobrecht, John William Runckel, John Conrad Steiner, John Conrad Tempelmann, Jacob Weimer, Ludwig Lupp, Samuel Suther and John Conrad Wirtz. The minutes of Coetus contain frequent references to the appearance of schoolmasters before the ministerial body seeking admission to the Christian ministry.[95] In the minutes of Coetus for 1774, an entry appears relative to the insufficient number of capable teachers, due to the fact that many of the schoolmasters were becoming ministers.[96] This difficulty was likewise common to the Lutheran body.[97]

The notebooks of the schoolmasters give us a picture of their work. Among the notebooks preserved for us are those of John Weber, John Christopher Gobrecht and Nicholaus Korndoerffer. The Weber notebook began with an account of the school, giving the names of the pupils. For each pupil the schoolmaster received one penny each day for tuition. This account extends from 1764 to 1771, the year when Weber applied to Coetus for examination.[98] The Gobrecht notebook,[99] written on the blank pages of Lampe's "Catechism," extends from 1763 to 1772. Only the years 1763 to 1768 are included, however, in his period of teaching. Gobrecht was a Pennsylvania minister but did most or all of his teaching at Amwell, New Jersey. Entries appear for varying amounts charged to pupils for day and evening schools, as well as for books and other items, including weaving which Gobrecht did to supplement his meager salary. The Korndoerffer notebook[100] was kept by Nicholaus Korn-

94. Lancaster, Documents, Withdrawal Agreement, January 6, 1776.
95. Hinke, Minutes of Coetus. 96. Ibid., p. 347.
97. Spaeth, op. cit., p. 241.
98. Hinke, Transcripts, B, I, Record of John William Weber.
99. Lampe, "Erste Wahrheits Milch," Pennsylvania Historical Society.

doerffer, a roving schoolmaster. This notebook was opened in 1783 and extends to 1799. It includes entries of the names of the children who attended the school, interspersed with accounts of work done in addition to teaching, including harvesting, and various tasks that might be classed as day laboring. The rates of tuition charged by Korndoerffer varied from seven to nine shillings per quarter, plus firewood delivered at the schoolhouse.

Only one record of a woman teacher appears, namely, in the Philadelphia records under date of February 16, 1797, in which it was agreed that a room in the new school building should be used as a girls' school, the school to be taught by a woman.[101]

The difficulties of the early schoolmasters are well pictured for us in the several articles published in the "Neue Unpartheyische Zeitung" during the year 1798.[102] These articles may well be assumed to describe the Reformed and the Lutheran schools, which were to be found in large numbers in Berks County during this period. Among the difficulties was the matter of school attendance. Very often the child was sent to school for a month or two and then kept out of school for a like period. During this parent-enforced vacation the child forgot all that he had learned; hence, when he returned to school the teacher was forced to begin work anew. For the lack of knowledge on the part of the child the teacher was blamed, the parents often remarking that they had sent the child to school for two or three years and yet the child knew little or nothing, whereas the actual time in attendance on the school might have been but a few months. Often the parents would not send their children to school, offer-

[100] Brendle, "Nikolaus Korndoerffer," Perkiomen Region I, pp. 104-109; II, pp. 11-13.

[101] Hinke, Transcripts, B, V, February 16, 1797.

ing as excuses that the child was too young, the distance to the school too great, or that the child was needed at home. Some children came to school for the first time at sixteen or seventeen years of age, hoping to be able to learn to read and write during the winter months, so as to be prepared for confirmation in the spring.

The difficulty of disciplining the children has been touched upon in part. Regardless of how the teacher dealt with the child some slight pretext would be found that would warrant the parent in withdrawing the child from school. Often the parents would complain to the minister, and he, being unable to remedy the situation, would be informed that hereafter the parents would not attend the church or contribute to the support of either the church or the school. One of the articles points out that the schoolmaster was the most persecuted individual in America. While pointing out the defects of the schools, the writer also endeavored to stimulate interest among the Germans in behalf of better support of education.

Newspapers were frequently made use of by both teachers and by churches desiring teachers. Up to 1770 the advertisements, according to Knauss,[103] were largely inserted in the papers by the churches desiring teachers, but between 1770 and 1775 many advertisements appeared that were inserted in the newspapers by the teachers. Following the Revolution, teachers were again in demand, but inasmuch as salaries were low few capable men wanted to teach.

Schoolhouses appeared sooner or later in connection with most German Reformed Churches. In some instances, as Old Goshenhoppen Church, Montgomery County, Conewago Church, Adams County, and Amity

[102] Neue Unpartheyische Readinger Zeitung, November 21, 1798; November 28, 1798; December 5, 1798. [103] Knauss, op. cit., p. 76.

Church, Berks County, and in the instance of other churches, the schoolhouse preceded the church. Very often the building served the combined purpose of church and school, later to be used solely as a schoolhouse. In other instances the church was first erected and the school was erected shortly thereafter. School and church were generally situated at some centrally located spot that was accessible from the various parts of the settlement. Little evidence exists to show disagreement in regard to the site of the school. In case there was any disagreement about the site it was in connection with the church, the school being affected only indirectly.

The first schools were no doubt crude log buildings, neither imposing in appearance nor noted for comfort. Some idea of the later schools may be gained from a picture in a Reformed "ABC Buchstabier und Namenbuch," published in 1794.[104] The surviving old school buildings have now been arranged for other purposes, hence we can only attempt to picture them. The Plainfield schoolhouse, Northampton County, when first erected served the double purpose of school and dwelling for the teacher, the dwelling section of the building being used until 1838.[105] The present structure is the school section of the building. The Lynn schoolhouse, Lehigh County,[106] and the Walmer schoolhouse, Lebanon County,[107] were of the double type.

The Walmer schoolhouse is described as having had a plank floor and unplastered ceiling. Between the school and the living quarters of the schoolmaster was a board partition which enabled persons on either side of the partition to know what was transpiring on the other side.

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[104] ABC Buchstabier und Namenbuch, Saur, 1794.

[105] Brong, "History of Plainfield Church," Pennsylvania German, X, p. 370.

[106] Roberts, op. cit., I, p. 381.

Both Bean[108] and Wickersham[109] give descriptions of early schoolbuildings that were no doubt like those of the Reformed and Lutheran denominations.

In the cities and in the larger towns the schoolhouses were probably better built, more imposing, and at least more comfortable. In 1795 the Reformed schoolbuilding in Philadelphia is described as being like the Lutheran Church schoolhouse. This building was thirty-seven feet by thirty-four feet, two stories high, and provided accommodations for the schoolmaster and for his family.[110] A plan suggested for a new schoolhouse in Philadelphia in 1796 provided for a building sixty feet by twenty-eight feet, the church council finally deciding to erect a building forty-five by twenty-eight feet.[111]

The equipment of the majority of the schoolhouses was just as crude as the buildings. Similar descriptions of the furnishings of the buildings are given by several writers.[112] Sloping boards placed around the walls served as desks while long benches without backs served for seats. The smaller children occupied seats in the center of the room close to the hearth. The teacher's desk stood at one end of the room. An "ABC Buchstabier und Namenbuch" of 1794 contains a picture of one of these early schools.[113] In the picture the desk of the pupils is an inverted "v" shaped board extending around the sides of the room. On either side of this desk the pupils sat on long benches. Attention has already been called to the fact that this seating was not conducive to good order.

The school buildings served other uses than for

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107. Shuey, "Walmer's Church and Schoolhouse," Pennsylvania German, German, VIII, p. 334. 108. Bean, op. cit., p. 394.
109. Wickersham, op. cit., pp. 187-191.
110. Dotterer, Historical Notes, I, p. 62.
111. Hinke, Transcripts, B, V, March 10, 1796. 112. Bean, op. cit., p. 394. Jones, "Old Time School Teachers," Berks County Historical Society, I, p. 2.
113. ABC Buchstabier und Namenbuch, Saur, 1794.

school purposes. As has been stated, the schoolmaster in most instances had living quarters in the building. The school also served as a meeting place for the church council,[114] for congregational meetings,[115] and as an assembly room for the ministers at meetings of Coetus. These uses were common to the Lutheran Church schoolhouses as well.[116] During the Revolutionary War the schools in some instances were converted into hospitals, as was the case with the school buildings of Keeley's Church, Montgomery County,[117] and Vincent Church, Chester County.[118] In the larger towns the school buildings probably served a wider range of purposes than in the country districts. In the Philadelphia school in 1797 the one room on the first floor was used for a girls' school while the remainder of the first floor was used for the boys' school, for those pupils who were learning to read German, to write, and to cipher. One room on the second floor was used for the English school while the remainder of the building was used as the consistory saw fit.[119]

Buildings probably varied in cost, depending on the financial status of the congregation. A schoolhouse, built by Egypt Church in 1787, cost one hundred pounds, sixty-five shillings, two pence, of which amount the Reformed paid seventy-one pounds, ten shillings, eight pence.[120] The schoolhouse at Sinking Spring, Berks County, built a few years after the close of the century, cost three hundred seventy-nine dollars, thirty-seven and a half cents.[121] According to the consistory, minutes of the Philadelphia congregation for 1796, it was planned to expend five hundred pounds in the building of the schoolhouse.[122]

114. Lancaster, Minute Book, March 25, 1799.115. Weiser, op. cit., p. 67.
116. Spaeth, op. cit., p. 61. 117. Bean, op. cit., p. 1026.
118. Fluck, History of the Reformed Church in Chester County, p. 24.
119. Hinke, Transcripts, B, V, February 16, 1797.
120. Trexler, op. cit., p. 14. 122. Hinke, Transcripts, B. V., 1796.
121. Kershner, Record, St. John's Church, Sinking Spring, p. 10.

CHAPTER XVIII

SKETCHES OF GERMAN REFORMED SCHOOL MASTERS

AS the history of the schools connected with individual churches unfolds, one is impressed by the spirit of service and self-sacrifice shown by the colonial German Reformed Church schoolmasters. Some schoolmasters are mentioned but once or twice in the records of a given church, and unless account books and notebooks of schoolmasters are available the life of a schoolmaster is followed with difficulty. A single entry in a church record may in some instances be the only testimony to the life and service of a schoolmaster. Fortunately in some few congregations, and in the instance of some few schoolmasters who kept good accounts, we are able to trace, sketchy as it may seem to the reader, the life of a certain schoolmaster. Possibly in the near future additional church records, schoolmasters' notebooks, and other documents will be brought to light that will acquaint us better with other Reformed schoolmasters of the eighteenth century.

JOHN ADAM LUCKENBACH

John Adam Luckenbach, one of the early Reformed schoolmasters, was born in 1713 at Winchelbach near

Hachenburg in Nassau.[1] In 1740 he came to America in company with two other members of his family on the ship Samuel and Elizabeth. On this same ship was John Hoffman, Reformed schoolmaster at Lancaster from 1746 to 1776. Records show that Luckenbach took the oath of allegiance at Philadelphia September 30, 1740.[2]

At present it is not definitely known what work engaged the attention of Luckenbach during the first two years following his arrival, but in 1742 we find Luckenbach serving as schoolmaster at New Goshenhoppen Church, Montgomery County. Luckenbach is recorded in the Bethlehem Diary as having visited there December 21, 1742.[3] In 1743 Luckenbach was teaching at Muddy Creek Church, Lancaster County, where he went to assist the Reverend Jacob Lischy.[4] Records show that Luckenbach continued here in 1744.[5] From all accounts Schoolmaster Luckenbach was doing an effective piece of work here, not only as the schoolmaster, but as the coworker with the Reverend Lischy in missionary endeavors. That Luckenbach continued to serve at Muddy Creek during the year 1745 is noted by an entry in Lischy's diary.[6] This same year Luckenbach accompanied Lischy to Kreutz Creek, York County, where Luckenbach taught and assisted Lischy in his ministerial labors.[7]

At Kreutz Creek the work of the schoolmaster was hampered by the controversy between the Reformed and the Moravians.[8] Just how long Luckenbach continued as schoolmaster at Kreutz Creek is not exactly known, but on the basis of the existing disagreement it is hardly reasonable to suppose that Luckenbach served here any length of time. In 1754 Luckenbach appears as the schoolmaster at Allemaengel Church, Lehigh County.[9]

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[1] Garrett, op. cit., p. 16.

[2] Rupp, Thirty Thousand Names of Immigrants, p. 141.

[3] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 138. [4] Ibid., p. 138.

[5] Idem, Transcripts, Diaries of Missionary Travels in the American Colonies. [7] Garrett, op. cit., August 25, 1745.

[6] Hinke, Transcripts, Diaries Der Land Prediger, April 26, 1745.

In the course of his work as a parochial schoolmaster, Luckenbach traveled over a considerable portion of southeastern Pennsylvania, leaving his impress upon former pupils scattered throughout this region. In 1785 Luckenbach died and was buried in the cemetery at Bethlehem.[10]

JOHN HOFFMAN

Schoolmaster John Hoffman first comes to our attention when his name appears among the list of Palatines who took the oath of allegiance at Philadelphia on September 30, 1740, arriving on the ship Samuel and Elizabeth.[11] It is not known where Hoffman spent the time intervening between his arrival in this country and the date when he first appears at the Lancaster school. It is possible that Hoffman may have served at Lancaster prior to 1746, only existing records do not record this fact. Again, it is possible that Hoffman may have served other schools or school before coming to Lancaster. The Reverend Schlatter notes the presence of Schoolmaster Hoffman in 1746.[12]

More documents exist to trace the services of Schoolmaster Hoffman than in the case of any other Reformed schoolmaster. In 1747 an agreement was made between Schoolmaster Hoffman and the Lancaster congregation, in which it was agreed what should constitute Hoffman's duties and the remuneration which he should receive for his services. This contract is preserved in the Harbaugh manuscript collection. Al-

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8. Hinke, Tanscripts, Diaries der Land Prediger.
9. Idem, "History of Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 138. 10. Ibid., p. 138.
11. Rupp, Thirty Thousand Names of Immigrants, p. 141.

though the translation of this document is cited in other publications, it is cited here in full because this contract, as far is known, was in force during the thirty years of Hoffman's service at the Lancaster Church school.

"On this day, May 4th, 1747, I, the undersigned John Hoffman, parochial teacher of the church at Lancaster, have promised in the presence of the congregation to serve as chorister, and as long as we have no pastor, to read sermons on Sunday. In summer, I promise to hold catechetical instruction with the young as becomes a faithful teacher, and also to lead them in singing; and to attend to the clock. On the other hand, the congregation promises me an annual salary consisting of voluntary offerings from all the members of the church, to be written in a special register and arranged according to the amounts contributed, so that the teacher may be adequately compensated for his labor.

Furthermore, I have firmly and irrevocably agreed with the congregation on the aforesaid date that I will keep school on every working day during the entire year, as is the usual custom, and in such a manner as becomes a faithful teacher. In consideration thereof they promise me a free dwelling and four cords of wood, and have granted me the privilege of charging for each child that may come to school the sum of five shillings, (I say 5 shillings) for three months, and for the whole year one pound, (I write £1). I promise to enter upon my duties without fail, if alive and well, on the 24th of November, 1747. In testimony whereof I have written the above document and signed the same with my signature, to remain unchanged for one year from date."[13]

In addition to the above duties Schoolmaster Hoffman also acted as clerk for the congregation, as testified to by the numerous entries in the records. In 1763 a letter of dismissal from the Lancaster congregation to the Philadelphia congregation is recorded among the Philadelphia Church documents, the letter of dismissal

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12. Hinke, "Diary of Reverend Michael Schlatter," Journal of Presbyterian Historical Society, III, p. 169.
13. Wickersham, op. cit., p. 140.
14. Philadelphia, Documents. Hinke, Transcripts, VIII, 1762-1769.
15. Lancaster, Baptismal Records, April 13, 1750.
16. Hinke, Minutes of Coetus, p. 74.

being signed by John Hoffman, Reformed schoolmaster.[14]

During the years 1746 to 1776 the presence of Hoffman as the parochial schoolmaster is noted in numerous receipts and entries in the church records, receipts varying from receipts for salary to receipts for cord wood and repairs to the schoolhouse pump.

That Hoffman was a married man is noted in an entry of April 13, 1750, in the baptismal records, where it is recorded that a son of Schoolmaster Hoffman was baptized.[15]

The congregation evidently was not self-sustaining, as is indicated by the donations received by Schoolmaster Hoffman through the Coetus from the Holland Fathers during various years prior to 1762. That Hoffman was favorably regarded by the Lancaster minister as a worthy servant of church and school is noted in the request of the Reverend Otterbein to Coetus in 1752 when he asked Coetus not to overlook his "faithful and diligent schoolmaster."[16] Donations in the different years ranged from three to eight pounds, averaging about five pounds for each donation.

By 1776 the term of service of Schoolmaster Hoffman was drawing to a close. He had served the congregation for a period of thirty years or more. In 1776 appears the withdrawal agreement of Schoolmaster Hoffman with the congregation. In this agreement Schoolmaster Hoffman declares his willingness to move out of the schoolhouse providing the congregation gives him a liberal free will offering in appreciation of his services to the school and to the congregation. It is assumed that Schoolmaster Hoffman retired shortly after this time, although the name of no other schoolmaster appears in the records prior to 1789. This document is cited because of its unique character among parochial school documents.

> "I, the undersigned, hereby agree that I am willing to move out of the schoolhouse on the 1st of April, with the provision that the honorable trustees, Michael Dieffendorfer, Lorentz Marquetand and Bernhart Wolff promise me a gift from the entire congregation for the past services which I have rendered for many years; that they will hold a free will offering for my leave taking. We think that each will be so kind as to contribute something. They also promise to give wood for the school as long as he (the schoolmaster) is there. The money that shall be given by the congregation shall be contributed for the withdrawal-money of the schoolmaster. That everything will be observed, I sign my name, in order that the congregation may be without annoyance and without embarrassment, binding myself hereby for fifty pounds."[17]

While there may have been other schoolmasters who served a single school over an equally long period of time, the record of Schoolmaster Hoffman stands unique among the Reformed parochial schoolmasters because of the records which have been left to trace his period of service at Lancaster Church school. Schoolmaster Hoffman, unlike some other parochial schoolmasters of the eighteenth century, did not aspire to the ministry nor was he one of the migratory schoolmasters, but instead he was willing to spend his life in the service of a single congregation.

JACOB WEYMER

Had it not been for the parochial schoolmasters from whose ranks some of the early ministers of the Reformed Church were recruited, the church might have fared poorly indeed during colonial days. Among the outstanding schoolmasters who turned to the ministry, was the faithful schoolmaster of Little Lehigh Church, Jacob Weymer.

Jacob Weymer was born in 1724. On October 7,

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17. Lancaster, Documents, January 6, 1776, see page 50.
18. Rupp, Thirty Thousands Names of Immigrants, p. 267. (Second Edition.) Pennsylvania Archives, XVII, Second Series, p. 347.

1751, he took the oath of allegiance, arriving on the ship Janet in company with two hundred and nineteen passengers.[18] That Weymer engaged in teaching school shortly after his arrival is testified to by the minutes of Coetus.[19] While it is not definitely known, it is reasonable to suppose that Weymer taught from the beginning at the Little Lehigh or Longswamp Church school in Berks County.

Beginning with the year 1762 Weymer can be traced as the schoolmaster at Little Lehigh Church school, as noted in the congregational records. During this year Schoolmaster Weymer wrote a historical sketch of the congregation to that date, mentioning himself as schoolmaster.[20] Receipts in the Kirchen Buch from 1763 through 1765 were signed by Schoolmaster Weymer. Baptismal records during the years 1762-1764 are likewise in the handwriting of Weymer.[21] Weymer continued here as schoolmaster until 1768.

In the year 1768 Schoolmaster Weymer appeared before Coetus for admission to the ministry. In the records of Coetus he is described as follows,—

> "The first is a man of forty years of age.* He has led a quiet and godly life, having labored unweariedly for seventeen years in this province with catechizing, teaching school, and reading sermons to the edification of the people living on the borders, who are shepardless, destitute, and impoverished by the Indian War. By means of these useful labors, and through the special help of God, he has gained such knowledge, that he is able to expound the word of God through his own meditation, according to the analogy of faith, and to apply it to the edification of souls; a man who has from all good people the testimony of an unfeigned simplicity and godliness."[22]

At this meeting Weymer was examined and gave his examiners "a full and unexpected satisfaction in both dogmatic and practical theology."[23] On the basis of the examination it was decided to recommend Weymer as a candidate for the ministry. At the meeting of 1769 Jacob Weymer appeared at Coetus with an elder of his congregations, who gave very good testimonials for him.[24] These congregations included Heidelberg, Lynn, Lowhill, and Greenwich (Berks County).[25]

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*Note—The actual age of Weymer at this time was forty-four.

21. Hinke, Transcripts, B, p. 284. 22. Hinke, Minutes of Coetus, p. 269.
19. Hinke, Minutes of Coetus, p. 269. 20. Little Lehigh, Kirchen Buch.

At the Coetus of 1770 the members of Coetus were informed that the Reverend Weymer had received a call from Conococheague charge in Maryland. (St. Paul's, near Clearspring, Maryland.) It appears that there had been quarrels and disagreements in the congregation, hence a committee was appointed from Coetus to attempt to bring peace to the congregation, with the understanding that the Reverend Weymer would then accept the call with the approval of Coetus.[26] An agreement having been reached, Weymer accepted the call. The acceptance of this call by the Reverend Weymer left vacant the congregations of Organ Church, Jacob's, Rosenthal, and Dunkel's.[27]

Hagerstown, a part of the charge, became the principal church of the charge, and from this center the Reverend Weymer served a wide area of country. That the Reverend Weymer possessed the missionary spirit and a real spirit of service can be noted in his visits to the outlying districts in Maryland, Pennsylvania, and Virginia. Harbaugh records that Weymer preached in Greencastle and Chambersburg while serving Hagerstown[28] and the records of Coetus note his visits to outlying districts of Maryland and Virginia.[29] That he continued his interest in schools is likewise noted in a few scattered reports to be found in the records of Coetus.[30]

In 1790 the sad news was brought to Coetus that the Reverend Weymer, pastor at Hagerstown, "a short

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[23] Ibid., p. 270. [24] Ibid., 290. [25] Ibid., p. 290.

[26] Hinke, Minutes of Coetus, p. 296. [27] Ibid., p. 318.

[28] Harbaugh, Fathers of the German Reformed Church, II, p. 194.

time ago" finished the course of life and entered into blessed rest.[31] Only his widow survived him.

One of the Reverend Weymer's catechumens describes him as follows,—

> "Mr. Weymer was a good man, an excellent preacher, plain and practical, beloved by every person, both in and out of his own congregation. In catechetical class he was exceedingly happy. He would require catechumens to commit the answers; and when together with them, he would walk up and down the aisle in front of the pulpit explaining them."[32]

The Reverend Jacob Weymer lies buried in the graveyard at Hagerstown, Maryland. Thus passed a real servant of the church, one who served as a parochial schoolmaster for seventeen years and who served as a minister of the gospel for twenty-two years. A brief entry in the Hagerstown Church records notes his passing,—

> "Jacob Weimer came to Hagerstown in the year 1770. He died on May 12, 1790. His age was 66 years."[33]

JOHN CONRAD STEINER, JR.

John Conrad Steiner, Jr., born May 8, 1737, was a son of the Reverend Conrad Steiner, one of the early ministers of the Reformed Church in Pennsylvania. The Reverend J. Conrad Steiner, Sr., came to Pennsylvania from the Canton Zurich, Switzerland, in 1749.[34] During his ministry he served congregations in Pennsylvania and Maryland. During his pastoral labors the elder Steiner had manifested a deep interest in the parochial schools, as witnessed by the regulations which he drew up for the conduct of the Philadelphia school.[35] It was but natural that his son should likewise be interested in the educational efforts of the church.

29. Hinke, Minutes of Coetus, p. 312; p. 339.
30. Ibid., p. 391; p. 430. 31. Ibid., p. 437.
32. Harbaugh, Fathers of the German Reformed Church, II, p. 195.
33. Hinke, Minutes of Coetus, p. 437.
34. Harbaugh, Fathers of the German Reformed Church, III, p. 30.
Rupp, Thirty Thousand Names of Immigrants, 2nd Ed., p. 223.
35. Van Horne, History of the Reformed Church in Philadelphia, pp. 33-38.

Little is known about the life of John Conrad Steiner, Jr., prior to 1771, other than his service as schoolmaster at Plainfield Church in Northampton County. As a son of a Reformed minister, he no doubt enjoyed the benefits of a parochial school education in this country as well as a period of education in the schools in Canton Zurich, Switzerland, before his father brought him to Pennsylvania. During the years 1766 to 1768, Steiner, Jr., taught in the parochial school of Plainfield Church, Northampton County. Baptismal entries during these years have been identified by Dr. William J. Hinke as having been made by Schoolmaster Steiner. During the year 1766 a child of Schoolmaster Steiner is recorded in the Plainfield records as having been baptized.[36] Beginning in 1768 a new hand takes up the entries in the Plainfield records, so we may be led to believe that Schoolmaster Steiner may have changed his field of labors about this time. It may be assumed that Steiner went from Plainfield Church to Dunkel's Church, Berks County, serving there as schoolmaster until 1771. Tradition places him here as schoolmaster prior to his elevation to the ministry.[37]

Like many another worthy Reformed parochial schoolmaster of his generation, Schoolmaster Steiner likewise ministered to the spiritual needs of the people whom he served, reading sermons to them and catechizing their children, and thus in time he developed a longing to be a minister. In 1771, following the departure of the Reverend Weymer from the charge which included Dunkel's, New Bethel, Jacob's, and Organ Church, a call was extended to Schoolmaster Steiner to become their minister. It appears that Schoolmaster Steiner had at times served them in this capacity.[38] The

[36] Hinke, Transcripts, B, III, August 17, 1766.
[37] Montgomery, History of Berks County, p. 1078.
[38] Hinke, Minutes of Coetus, p. 318. [39] Ibid.

minutes of Coetus state that a call had been extended and added,—

> "This Mr. Steiner is a son of a former minister in Pennsylvania, who was well known to the Reverend Fathers. Said Mr. Steiner has thus far served as schoolmaster. Besides this, he has thoroughly acquainted himself with divine truth and made considerable process in theology."[39]

It is reasonable to assume that Dunkel's and the allied congregations had learned to know Mr. Steiner as their schoolmaster and knew of his fitness for the ministry by reason of his services to the congregations in the absence of a regular minister. At the meeting of Coetus for 1771 Schoolmaster Steiner was given the preparatory examination,[40] and in 1772 he received the second examination and was ordained.[41] The Reverend John Conrad Steiner, Jr., served the above congregations until 1775, when the congregations on the Lehigh, including Allentownship, Mooretownship, and Lehigh received the Reverend Steiner as their pastor.[42] Here he served until his death.

In 1782 the information was conveyed to Coetus by the members of the congregations that "their beloved minister" had died, and they respectfully petitioned for another capable minister.[43] The Reverend Steiner lies buried in the cemetery at Allentownship or Stone Church, Northampton County. He died November 14, 1781, aged forty-four years, seven months, and seven days.

HENRY HEMSING

Nothing is known concerning the ancestry and date of birth of Henry Hemsing, other than that the Hemsings are supposed to have come from Holland originally. The name does not appear in Rupp's collection of names or in the Pennsylvania Archives. Schoolmaster Henry Hemsing first appears in the Philadelphia congregational school in 1766, being the successor to Schoolmaster Peter Seyfert. Payment to Schoolmaster Hemsing is recorded under date of April 22, 1766.[44] Here Schoolmaster Hemsing served as late as 1769, when entry is noted of a payment to Schoolmaster Hemsing.[45]

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[40] Hinke, Minutes of Coetus, p. 319. [41] Ibid., p. 328.
[42] Ibid., p. 345; p. 350. [43] Ibid., p. 377.

From the year 1772 to 1778, Hemsing was the schoolmaster at Old Goshenhoppen church school, Montgomery County. Beginning in 1772[46] there are a series of payments to Hemsing recorded in the account book, as for instance the salary for playing the organ in 1772 and 1773. The presence of Schoolmaster Hemsing can be further traced in the baptisms and deaths of his children while he served at Old Goshenhoppen, as follows,—

Catherine Elizabeth, born August 13, 1773.[47]
Catherine Elizabeth, died April 5, 1776.[48]
Elizabeth, born May 8th, 1776.[49] died, 1777.[50]
Daniel, born September 9th, 1779.[51]
A son born in 1771 was buried in 1773.[52]

The baptismal entry of Daniel Hemsing reveals that the wife of Schoolmaster Hemsing bore the name Christina. A descendent of Schoolmaster Hemsing, (M. L. Hemsing, of Souderton, Pa.) states that her maiden name was Peterman.

Just where Schoolmaster Hemsing served immediately after this time is not definitely known. In 1781 A. M. Ache appears at the Old Goshenhoppen school, signing the accounts for that year,[53] so it is hardly possible that Schoolmaster Hemsing continued at Old

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[44] Hinke, Transcripts. [46] Old Goshenhoppen, Account Book, 1772.

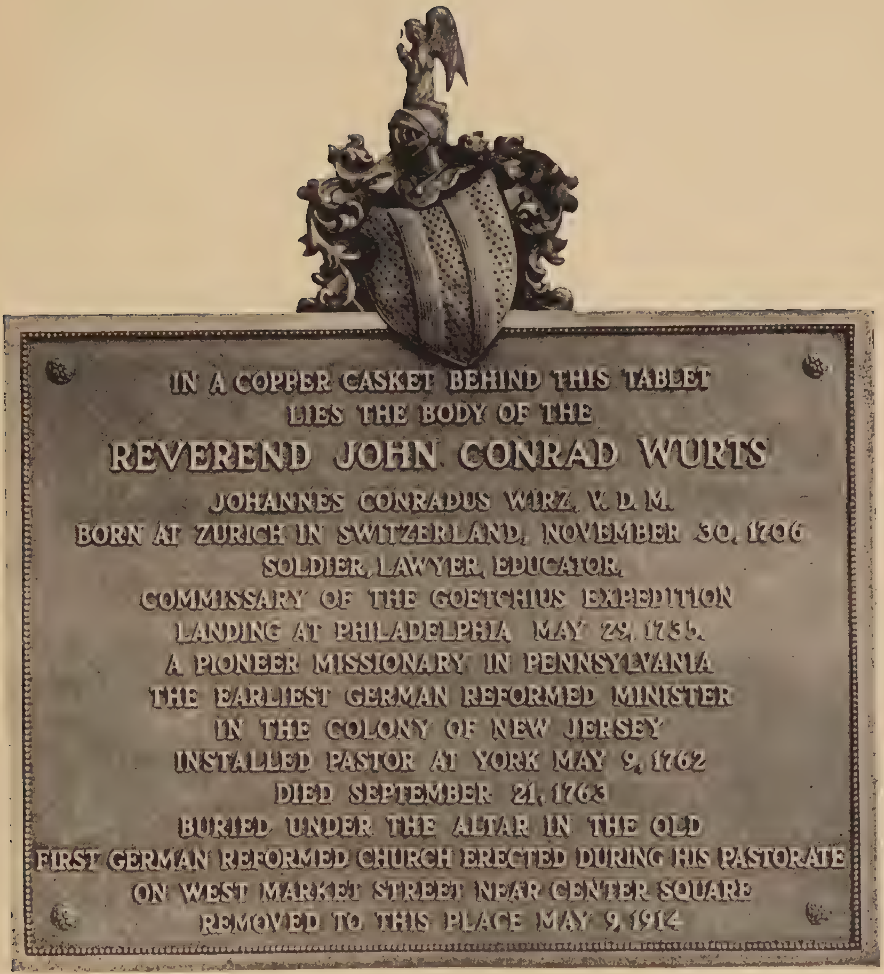
[45] Philadelphia, Minutes of Consistory, I, May 8, 1769.

[47] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 393.

[48] Old Goshenhoppen, Lutheran Record, April 5, 1776.

[49] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 395. [50] Ibid., p. 420.

[51] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 42. [52] Ibid.



IN A COPPER CASKET BEHIND THIS TABLET
LIES THE BODY OF THE
REVEREND JOHN CONRAD WURTS
JOHANNES CONRADUS WIRZ, V. D. M.
BORN AT ZURICH IN SWITZERLAND, NOVEMBER 30, 1706
SOLDIER, LAWYER, EDUCATOR,
COMMISSARY OF THE GOETCHIUS EXPEDITION
LANDING AT PHILADELPHIA MAY 29, 1735.
A PIONEER MISSIONARY IN PENNSYLVANIA
THE EARLIEST GERMAN REFORMED MINISTER
IN THE COLONY OF NEW JERSEY
INSTALLED PASTOR AT YORK MAY 9, 1762
DIED SEPTEMBER 21, 1763
BURIED UNDER THE ALTAR IN THE OLD
FIRST GERMAN REFORMED CHURCH ERECTED DURING HIS PASTORATE
ON WEST MARKET STREET NEAR CENTER SQUARE
REMOVED TO THIS PLACE MAY 9, 1914

Tablet on the Tower of Zion Reformed Church, York
(By Courtesy of John S. Wurts)

Goshenhoppen later than 1781, unless two schoolmasters were maintained by the congregation.

A descendent of Schoolmaster Henry Hemsing has in his possession a "Vorschrift" of Daniel Hemsing, then attending school in Upper Milford township, Northampton County, now Lehigh County. This book bears the date of February 14, 1792. That Henry Hemsing in all probability wrote this is testified to by the way the name "Hemsing" is written, similar to the receipts for salary in the Old Goshenhoppen records fifteen years prior. At the foot of two different pages is written "Colebrook township, Berks County, June 2, 1792."[54] This may indicate that Henry Hemsing taught at one place and lived at another, or that he may have served at both places during different seasons of the year.

A son Daniel taught at Egypt Church, Lehigh County, succeeding Jacob Strein as schoolmaster. Schoolmaster Daniel Hemsing had previously taught at Hamburg, Berks County,[55] leaving there to go to Egypt Church school in 1804. Here Daniel Hemsing served until 1810. The church records of Egypt Church note the presence of Henry Hemsing and wife Margaret at the baptism of a daughter of Daniel Hemsing, March 6th, 1808.[56] Either Schoolmaster Hemsing, Sr., had married the second time or another Henry Hemsing was present. In 1810 Schoolmaster Daniel Hemsing left Egypt Church school to go to Easton.

Nothing further is known about Schoolmaster Henry Hemsing.

JOHN NICHOLAS KORNDOERFFER

John Nicholas Korndoerffer came to America in the ship Patience and Margaret from the port of Rotter-

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[53] Ibid., XXVII, p. 227. May 18, 1781.

[54] Hemsing, "Vorschrift." In possession of M. L. Hemsing, Souderton, Pa.

[55] Roberts, History of Lehigh County, I, p. 1024.

dam, landing in Philadelphia and taking the oath of allegiance October 25, 1748.[57] The history of his life up to the time he embarked for America is not known, nor is it known how or where he spent the years from 1748 to 1767. It is reasonable to assume, however, that he engaged in school teaching soon after landing in America.

In the year 1767 we find Korndoerffer's name in the account book of Worcester Church, Montgomery County, along with that of a member of the congregation, as having collected £15 5s. 1p. in Philadelphia for the new church at Worcester.[58] It is not improbable that Korndoerffer was serving the Worcester Church school in 1766, when the Reverend Alsentz reports that the congregation had a new schoolhouse and at that time employed a teacher.[59] That Korndoerffer was teaching here as late as 1775 is attested to by an entry in the account book in that year for £2 2s. for work.[60]

Leaving Worcester Church school, Schoolmaster Korndoerffer was employed at Whitpain Church school in the same county.[61] It is probable that Korndoerffer was teaching here also during the years 1782 and 1783, as indicated by the similarity of names in his account book with the names of people who lived in this community at that time.[62]

Among the schools under German Reformed Church influence, but not conducted directly by an established and identified church, was the Marlborough school in Marlborough township. The deed for the tract of land for the school bears the date 1769, when a tract of land was set aside for the use of Calvinists and Lutherans jointly. Who the first teacher was at this school is not

56. Pennsylvania Archives, XVII, p. 69. Second Series.
57. Rupp, Thirty Thousand Names of Immigrants, p. 189.
58. Worcester, Account Book, 1765-1768.
59. Hinke, Minutes of Coetus, p. 249. 60. Worchester, Account Book, 1775
62. Brendle, "Nikolaus Korndoerffer," Perkiomen Region, I, p. 105.

known, but Nicholas Korndoerffer was among the early teachers. It is quite likely that Korndoerffer taught at this school after leaving Whitpain Church school. In Schoolmaster Korndoerffer's account book, under the year 1789, there appears a list of patrons, all of whom were residents of Marlborough township at that time, hence it may be assumed that Korndoerffer taught at this school during that year, if not earlier. In 1795 Schoolmaster Korndoerffer left the Marlborough school, but there is nothing to indicate where Korndoerffer taught during the last years of his life.[63]

In 1800, while a resident of Douglas township, Montgomery County, Schoolmaster John Nicholas Korndoerffer passed on to his reward. His wife, Margaret, and three children, Philip, Elizabeth, married to a Mueller, and Veronica, married to a Welker, surviving him. In his will he specified that his god-son should have £2 10s. After his wife's death his estate was to be divided among his children.[64]

The translation of the account book of Korndoerffer, from which we gain much of our knowledge concerning Korndoerffer,[65] gives us a picture of an early schoolmaster and his manner of life. Schoolmaster John Nicholas Korndoerffer kept careful records of his patrons and the number of pupils each sent to school, indicating in some instances the length of time each attended. That Korndoerffer was not adverse to teaching negro children is indicated by a reference to a patron, and following the patron's name "his black one." The account book likewise keeps careful record of those who remained in debt to the schoolmaster.

Being a married man with a family Schoolmaster Korndoerffer no doubt often found the income from

61. Bean, History of Montgomery County, p. 398.
Wickersham, op. cit., p. 136. 64. Ibid., I, p. 105.
63. Brendle, "Nikolaus Korndoerffer," Perkiomen Region I, pp. 106-108.

his teaching not sufficient to meet the needs of his family, so we find that he turned his hand to any other work that could be found in the neighborhood, including mowing, çutting rye, wheat and oats, loading lime and manure, chopping wood, and similar work that might be found in a farming community. That his children also assisted with the family income is indicated by the fact that he received money for his daughter's spinning. In some instances Korndoerffer received money and in other instances he received such commodities as grain produce, sugar, tea, rum, wine, and whiskey. Under such a system of support the schoolmaster's income varied with different years.

The account book of John Nicholas Korndoerffer leaves us one of the best pictures of the eighteenth century parochial schoolmaster.

JACOB GUTH

Jacob Guth was born in the year 1747, the date inscribed on his tomb stone in the graveyard at Bern Church, Berks County. Guth was a native of Zweibrucken, Germany. Fearing conscription as a young man, he fled to America in 1763.[66] On September 9, 1763, he took the oath of allegiance.[67] Being without funds, Jacob Guth came to America as a bound-servant and was assigned to a Quaker who treated him very kindly. After leaving the Quaker's services he married Johanna Christian Adam, a native of the vicinity of Ephrata, Lancaster County. His oldest daughter, married to a Freyberger, was born before he became schoolmaster at Cocalico, Lancaster County. In 1775, according to the church records, we find Guth installed as schoolmaster at Cocalico. Two sons were born while Guth was schoolmaster at the above place, Jacob and Joseph.[68]

[65] Brendle, "Nicholaus Korndoerffer," Perkiomen Region, I, pp. 104-109.
[66] Good, "The Guth Family," The Pennsylvania German, XIII, p. 457.

Leaving Lancaster County, the Guth family moved to Schaefferstown, Heidelberg township, Lebanon County. Although it is not definitely known, it is probable that Guth followed his calling of schoolmaster at this place also. Here six children were born, John, Abraham, Philip, Daniel and Anna Christian.[69] From Schaefferstown, the Guth family moved to Bern Church near Reading. Here the youngest child, Esther Christian, was baptized in 1792.[70]

Schoolmaster Jacob Guth not only taught school at Bern, but like other schoolmasters of the period assisted in the services of the church in the absence of the minister. Guth so favorably impressed the congregation at Bern Church that they urged him to enter the ministry. Application was made to the synod and a committee was appointed to examine Schoolmaster Guth as a candidate for the Christian ministry. Before he could be ordained, Guth died February 12, 1802, and was laid to rest in the graveyard of the church where he had hoped to serve as minister.[71]

GEORGE FREYTAG

Among the schoolmasters who may be traced solely in the records of the congregation served, is Schoolmaster George Freytag, who served the Philadelphia congregation from 1784 to 1793. As far as is known, the only knowledge we have of Schoolmaster Freytag is to be found in these records.

Schoolmaster Freytag came to Philadelphia from Albany, New York, having been recommended by some friend to the Philadelphia congregation. At the consistory meeting of October 9, 1783, it was decided to

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67. Rupp, Thirty Thousand Names of Immigrants, 2nd Ed., p. 370.
68. Cocalico, Kirchen Protocol.
69. Good, "The Guth Family," The Pennsylvania German, XIII, p. 459.
70. Early, Transcripts Berks County Historical Society.
71. Hinke, "Contributions of Dr. James I. Good to Reformed Church History," Reformed Church Review, III, p. 152.
    Good, "The Guth Family," The Pennsylvania German, XVIII, p. 459.

send a call or invitation to the "Hon. Schulmeister in Albany, namens Hr. Freytag," guaranteeing him seventy pupils, ten pounds per year for playing the organ, and ten pounds for traveling expenses.[72] It was not until 1784 that Freytag arrived to assume charge of the school. Living quarters were provided for Freytag in the garret or upper room of the schoolhouse. That the consistory were well impressed by Freystag's work in the beginning is testified to by their willingness to pay his traveling expenses even though they were in excess of the allowance.[73]

Beginning in 1784 and continuing through the follow years numerous payments are noted to Schoolmaster Freytag in the congregational records, showing the varied work which he was called upon to perform as schoolmaster. Some of the payments noted were as follows,—playing the organ, in payment for clothes furnished for the schoolmaster, in payment for the schoolmaster's son blowing the bellows of the organ, for teaching poor children, for sweeping the schoolhouse chimney, for conducting a singing school, and similar items, most of which are repeated throughout the records.[74] Freytag also received the interest on a bequest during different years that he served the Philadelphia congregation.[75]

Beginning in 1789 with the failure of the consistory to guarantee a given number of pupils to Schoolmaster Freytag, a series of disagreements finally led to the dismissal of Schoolmaster Freytag.[76] Three years later a faction of the congregation complained to the consistory about Schoolmaster Freytag. A period of letter writing then ensued between the consistory and the schoolmaster, in which both parties endeavored to

[72] Hinke, Transcripts, B, V., October 9th, 1783.

[73] Philadelphia, Memorandum Book, July 5, 1784.

[74] Philadelphia, Memorandum Book. [75] Philadelphia, Order Book.

set forth their respective points in the controversy. The letters of Freytag were for the most part a defence of himself. In his letter of July 2, 1792, he calls attention to the fact that he had served the congregation faithfully for a period of eight years.[77] In the letter of February 3, 1793, Freytag makes mention of the fact that he had been given six months notice to leave the school, but instead he had decided to take immediate leave, unless that arrangement would be unsatisfactory to the church consistory.[78] In his letter he asks that he be permitted to continue living in the schoolhouse for a short time until he could find other living quarters and collect the tuition due to him. In this same letter Freytag reminds the consistory that they were behind in their payments, and also asks for the income from the Schweighausser bequest. He likewise calls attention to the agreement that he was to receive sixty Spanish dollars when his term of service would be concluded.[79] Under date of May 6, 1793, appears a letter signed by forty-four members of the congregation protesting the giving of sixty dollars to the schoolmaster, claiming that he had already received more from the church treasury than he was worth. From this it is evident that Schoolmaster Freytag remained the final six months following the notification of his dismissal. The latter letter cannot be regarded as showing the real conditions in the school, but rather presents the attitude of a disgruntled faction, as well as showing some of the difficulties faced by a parochial schoolmaster in adjusting himself to local conditions.[80]

Where Schoolmaster Freytag went after leaving the

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76. Philadelphia, Memorandum Book, January 1789.
77. Hinke, Transcripts, A, X, 1784-1830.
78. Hinke, Transcripts, A, X, 1784-1830. February 3, 1793.
79. Ibid., February 3, 1793.

Philadelphia congregation is not known. It is possible that he may have returned to Albany, New York, or he may have moved to one of the other adjoining states. Possibly a diary or account book may be discovered in some congregation that will shed further light upon the life of George Freytag and his life as an eighteenth century parochial schoolmaster.

JOHN DANIEL JUNG

It is not known whether Schoolmaster John Daniel Jung was born in America or whether he came to America from Germany. It is probable that he was born in this country as the name was a common name among the early immigrants. Possibly some information may be unearthed later that will enable us to answer this question.

Schoolmaster Jung first comes to our attention while serving the parochial school at Old Goshenhoppen Church, Montgomery County. Here Schoolmaster Jung served until about the year 1791. In 1786 a daughter of Schoolmaster Jung was baptized;[81] in 1788 a son, John Frederick, was buried, and in the same year an infant daughter was baptized.[82] Following the death of the Reverend Faber, the congregation being without a minister, they were dependent upon the Lutheran minister and visiting ministers to have their children baptized. At the request of the members of the congregation, Schoolmaster Jung entered the baptisms in the baptismal register.[83] Payments to Schoolmaster Jung, as recorded in the account book during the years 1790 and 1791, would tend to show that he continued at Old Goshenhoppen as schoolmaster during these years.[84] Just how long Jung continued here as schoolmaster after 1791 is not definitely known.

In 1796 we find Schoolmaster Jung at New Goshen-

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81. Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVIII, p. 403. 80. Ibid., May 6th, 1793. 82. Ibid., p. 422.

hoppen Church, Montgomery County, as indicated by a receipt bearing the date of March 19, 1796.[85] It is probable that Jung may have served here several years prior to the above date. It is hardly probable that Jung served here longer than the year noted above, as the schoolmaster at New Goshenhoppen, Carl Jacob Grauth, is reported as an applicant for a position at the Philadelphia school in 1797.[86] It is possible, however, that New Goshenhoppen may have maintained two schools at this time.

During the year 1799 we find Schoolmaster Jung at Little Lehigh Church, Berks County. A daughter of Schoolmaster Jung was baptized in October of that year.[87] The baptisms from 1800 to 1803 in the Little Lehigh records were probably entered by Schoolmaster John Daniel Jung.[88]

This limited information, fragmentary as it may be, marks the unstinted service of another colonial parochial schoolmaster to the church and to the people of his generation.

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[83] Hinke, "History of the Goshenhoppen Charge," Pennsylvania German Society, XXVII, p. 247. [84] Idem, Transcripts, A.

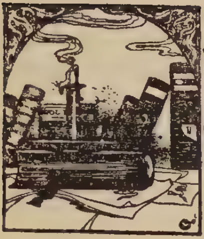
[85] New Goshenhoppen, Account Book. [88] Hinke, Transcripts, B, II.

[86] Hinke, Transcripts, B, V, December 12, 1797.

[87] Idem, Transcripts, B, II, October 20, 1799.

Kommt!
Der Geiſt und die Braut
Sprechen

The above sketches of a few of the schoolmasters of the German Reformed Church schools must no doubt seem fragmentary to the casual reader, but it must be remembered that these self-sacrificing servants of the church were not given to words but preferred to let their lives testify as their contribution to the church and to the cause of education. Other information will no doubt be added from time to time that will make the lives of the parochial schoolmasters stand out more clearly in church history, and their contribution in parochial education will gain in appreciation as it is understood in relation to the limited program of education sponsored by all agencies during the eighteenth century.



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II. Extracts from Allentown, Maxatawny, Forks of the Delaware, Cacusi, Kimmerling's, Little Lehigh, Mooretownship, Neshaminy, Quittopahilla, Allentownship, Tulpehocken (Trinity), and Hebron Diary.

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